

PATIENT  
DO NOT TAKE TO  
NEW SERIES  
PRIVATE ROOM

Vol. XL, No. II

# THE CLERGY REVIEW

NOVEMBER, 1955

## ARTICLES

	PAGE
(1) The Confirmation of Dying Infants By the Rev. Bernard Leeming, S.J.	641
(2) Reflexions on the <i>Status Animarum</i> By the Rev. John Fitzsimons	658
(3) The Blessed Sacrament and the Blessed Trinity By the Rev. Stephen Rigby	666
(4) <i>Quam Oblationem</i> By Mgr S. M. Shaw	671

## QUESTIONS AND ANSWERS

(1) Bequest of Body to Hospital	677
(2) Obedience to the Doctor's Orders	679
(3) Lies and Terminological Inexactitudes By the Rev. L. L. McReavy	681
(4) The New Rubrics	683
(5) Colour of Conopaeum	684
(6) Benediction and Exposition	685
(7) New Rubrics and Christmas Octave	685
(8) Requiem Mass for an Anniversary By the Rev. J. B. O'Connell	686

## BOOK REVIEWS

EDITORIAL NOTE	
The Silver Jubilee of THE CLERGY REVIEW	704

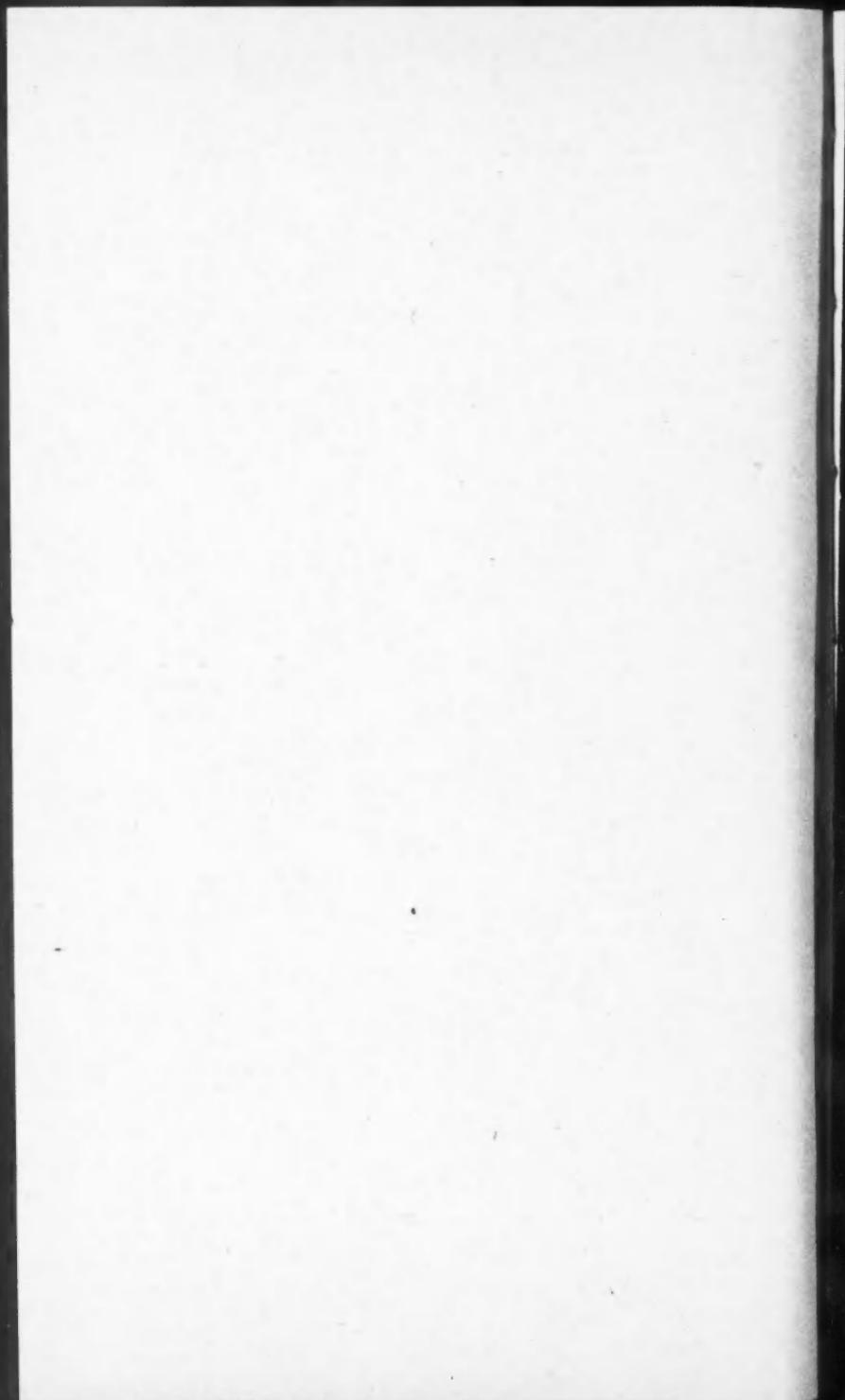
---

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE

28 ASHLEY PLACE, LONDON, S.W.1

Price Three Shillings and Sixpence Net





T  
to  
re  
th  
d  
p  
m

A

# THE CLERGY REVIEW

*Editor:*

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., PH.D.

The Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

Material offered for publication should be typewritten, with double spacing and adequate margin, and sent to the Editor,

ST. PATRICK'S PRESBYTERY,  
21A SOHO SQUARE, LONDON, W.1.

Other correspondence should be addressed to the Manager,

THE CLERGY REVIEW  
BURNS OATES & WASHBOURNE, LTD.  
28 ASHLEY PLACE, LONDON, S.W.1.

Annual subscription £1 10s. od.

Single copies 3s. 6d.

FOR PROMPT AND EFFICIENT SERVICE



**Francis Tucker**  
and Company Limited

Makers of Church Candles and  
other Church Requisites since 1730



Write to:

**THE FRANCIS TUCKER AGENCY**

28 ASHLEY PLACE - LONDON - S.W.1

TEL.: TATE GALLERY 8101

THE CLERGY REVIEW

B. O. W. S. and BARTLETT Ltd.

St. James's, Spanish Place



We illustrate above the life-size outdoor Crib at St. James's, Spanish Place. The stable and figures were supplied, and the complete scheme designed and erected by our organisation.

For similar enquiries write to Anthony J. Bartlett

BURNS OATES & WALKER-SYMONDS  
**B. O. W. S. AND BARTLETT LIMITED**

25 ASHLEY PLACE, LONDON, S.W.1  
TATE GALLERY 8101

THE CLERGY REVIEW



Mural in Baptistry : Church of the English Martyrs, Liverpool

*Modelled and Carved by*

**FENNING & CO. LTD.**  
Rainville Road - London, W.6

THE CLERGY REVIEW

Observe the

*Feast of the Holy Family*

JANUARY 8, 1956

as

**FAMILY DAY**

by receiving

HOLY COMMUNION  
IN FAMILY GROUPS

"Family Day" posters and  
literature supplied gratis by:

**Family Communion Crusade**

10 FARM VIEW ROAD  
PORT WASHINGTON, NEW YORK, U.S.A.

THE CLERGY REVIEW

# BURNS & OATES



## STAINED GLASS

We should appreciate  
the opportunity of sub-  
mitting quotations for  
the following:—

STAINED GLASS  
WINDOWS

LEADED GLASS  
WINDOWS

RENOVATION AND  
RESTORATION  
OF EXISTING  
WINDOWS

*Write to :*

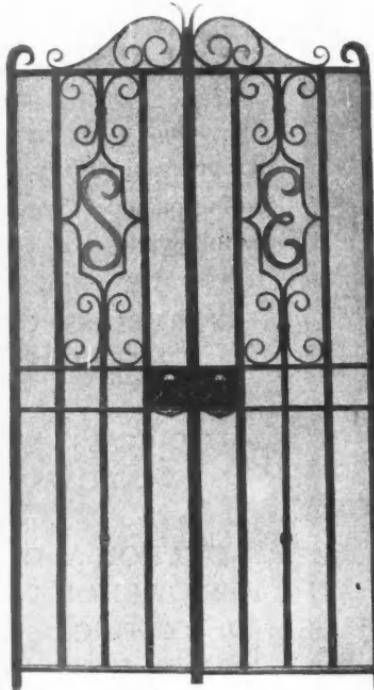
Church Supplies Department

**28 Ashley Place . London . S.W.1**

TATE GALLERY 8101

THE CLERGY REVIEW

# BURNS & OATES



Please write for our 17 page illustrated  
list of Church Art in Metalwork

## METALWARE



"REQUIEM"

No. 100 Height 4' 6"

BIRMINGHAM  
MANCHESTER  
LIVERPOOL  
GLASGOW

3 Easy Row  
71 Deansgate  
30/2 Manchester Street  
228 Buchanan Street

Midland 0226  
Blackfriars 9696  
Central 1011  
Douglas 1574

THE CLERGY REVIEW

# S Complete Church Furnishers

TYROLEAN  
WOOD CARVING



St. George (Donatello)



---

28 ASHLEY PLACE, LONDON, S.W.1

TEL: TATE GALLERY 8101

---

THE CLERGY REVIEW

Just Published

**MEDICAL GUIDE TO  
VOCATIONS**

*by*

**RENÉ BIOT, M.D., and  
PIERRE GALIMARD, M.D.**

*Translated and adapted by*

**ROBERT P. ODENWALD, M.D.**

This book is of unusual importance and fills a gap in the literature of vocations and the religious life. Its aim is to help superiors of seminaries and religious communities to detect certain physical and psychological signs in candidates for the priesthood or conventional life which show them to be constitutionally unsuited for such a vocation, and also to assist superiors to detect, in their earliest stages, symptoms which threaten to interrupt the training of suitable candidates during the period of their formation.

Throughout, the authors draw on many years of practical experience in this specialized field and show themselves to have a sound understanding of the medical and moral aspects of the matter under discussion, making full use of the latest advances in the field of psychiatry. Not the least valuable part of the book is that which treats of the possibility of failure and of the methods to be adopted to enable the candidate to re-adapt himself to life in the world.

In scope, treatment and content this is a pioneer work.

18s.

Ready November 14th

**THE HOLY BIBLE  
KNOX VERSION**

DEFINITIVE EDITION IN ONE VOLUME

Cloth, 30s. Lambskin, 45s. Full Morocco, 60s.

**BURNS & OATES**

28 ASHLEY PLACE, LONDON, S.W.1

# The CLERGY REVIEW

NEW SERIES VOL. XL NO. 11 NOVEMBER 1955

## THE CONFIRMATION OF DYING INFANTS

THE Decree of the Sacred Congregation of the Sacraments of 16 December 1946 giving parish priests the power to confirm dying persons, including infants, has called attention to the growing realization in the Church of the importance of Confirmation; it has also given sharper point to the question: "What exactly does Confirmation give the infant which Baptism does not?"

Before discussing the history of the question—for the matter of the relationship between Baptism and Confirmation has a long and complicated history—it may be well to attempt an immediate answer to the question raised, leaving justification of the answer until later. Confirmation, then, gives a special character of its own, and gives, immediately upon its reception, special intrinsic graces distinct from the graces of Baptism.

As regards the character, Confirmation establishes the recipient in a special position in the hierachial Church: the infant is made a fully approved member of the Church, and, as St Thomas puts it, comes spiritually to adult age. Baptism perfects the infant as an individual; Confirmation places the infant in a new relationship to the social organism of the Church, conferring the status of a commissioned defender and propagator of the faith. Baptism gives membership in the Church and power to receive the other sacraments; Confirmation adds to membership a special ratification and gives power not only to receive the other sacraments, but to be an official witness of the faith. By Baptism we are made kings, prophets and priests; by Confirmation the kingly power is enlarged, somewhat as the heir to the throne may be invested as Prince of Wales; the prophetic power which all those who have the faith possess to some extent, is conferred in a special way upon the confirmed, and the priestly power, by which all Christians share in the mediatorial office of Christ, is enlarged by appointment to bring other men to God by bearing witness to the faith. The character of the

priesthood is essentially a power: a power to preach the truth and a power to administer the sacraments and to offer the one sacrifice, in the name of Christ and his Church; being a power, it is capable of being held in its fullness, as bishops are the official teachers in the diocese and have ordinary power to ordain, confirm and provide for the permanency of the Church's sacramental life. It is capable, also, of being possessed dependently and partially, as priests depend upon the bishop and have power to administer only some sacraments. Similarly, the power conveyed by the sacramental initiation into Christianity is capable of being held in a limited and partial manner; and thus the baptized are recognized as true Christians, but the confirmed are recognized as officially approved witnesses to the faith. Confirmation makes a "perfect" Christian, not only marked as the possession of Christ, but also stamped with fullest approval, somewhat as we might place stamps upon a letter and then add a seal in sealing-wax, or, perhaps, even register the letter.

Briefly, Confirmation gives an official standing in the Church, that of a manifestly recognized and approved witness to the faith. As such, the position in the corporate body is different and higher. An infant dying immediately after Confirmation carries into heaven that mark, that seal and stamp of full and perfect membership; just as a bishop or a priest, were he to die immediately after Ordination, carries with him the stamp and mark of special share in Christ's mediatorial power.

As regards the special sacramental grace, theologians differ. Those who hold in general that sacramental grace, that is, the special grace given by each sacrament, is nothing more than an increase of sanctifying grace, together with a right to the helps of actual grace when they are needed, can explain only with difficulty the grace given by Confirmation to dying infants. As regards the increase of sanctifying grace, why should not the Eucharist be given to dying infants, as St Cyprian tells us that it used to be given in the Church of the third century? It would surely be rash to assert that the Eucharist, given to an infant, would confer no increase in grace. As regards the "right to actual graces, when needed", since the infant is *in articulo mortis*, it is improbable that the graces of Confirmation, which strengthen

## CONFIRMATION OF DYING INFANTS 643

the soul in defending and spreading the faith, will ever be needed; and if the infant dies, most certainly will not be needed. Thus, on this view, there seems small justification for administering Confirmation to dying infants.

Other theologians, however, are of the opinion that each sacrament, at the very moment of its reception, not only gives or increases sanctifying grace, but confers also specific graces, as different from the grace given by other sacraments as are the infused theological virtues of faith, hope and charity. Each sacrament heals in some sort the wounds of original sin; each brings the recipient a little nearer the original integrity in which man was originally made by God. As St Thomas says, we have no nomenclature for these sacramental graces, because the precise effects of original sin, in causing a lack of balance in human faculties and instinctive responses, are unknown to us; yet each sacrament causes a different healing and strengthening of the soul. To the difficulty that in Baptism are given all the gifts and fruits of the Holy Ghost, and that in Confirmation nothing different from these can be given, St Thomas answers:

Different causes produce different effects. But the sacrament of Baptism is different from the sacrament of Confirmation, and the interior character is different, which is the immediate cause of grace. Hence the grace itself will be different. Further, different medicines are given for different diseases. But Confirmation is directed against a different infirmity than is Baptism; and hence there will be a difference in the grace which in the two sacraments is given as a medicine for diseases.<sup>1</sup>

On this view, the dying infant would receive from Confirmation not only a different position in the Church, but also

<sup>1</sup> *Commentum in 4. d. 7, q. 2, a. 2, n. 2*; and cf. T. Pègues, *Commentaire français littéral de la Somme théologique de S. Thomas*, vol. xviii, Toulouse, 1909, pp. 82–90; N. Gühr, *Die heiligen Sakramente der katholischen Kirche*, Freiburg im B., 1918, pp. 96–100; Brazzarola, *La natura della grazia sacramentale nella dottrina di S. Tommaso*, Grottaferrata, 1941; A. Piolanti, *De Sacramentis*, ed. 3, Casali, 1951, pp. 65–7; E. Doronzo, *Tractatus Dogmaticus de Sacramentis in Genere*, Milwaukee, 1945, pp. 217–24; H. Bouëssé, *Doctrina sacra*, iv, *Le Sauveur du monde*, 4, *L'économie sacramentaire*, Paris, 1951, p. 246. P. Joseph de Aldama, in vol. iv of *Sacrae Theologiae Summa, De Sacramentis*, p. 45, judges that the view holding sacramental grace is only a right to actual graces when needed is *longe communior et probabilior*; but I venture to doubt if in fact it is *longe communior*, and, on intrinsic reasons, it seems far less probable.

would become in his or her own self a stronger and more capable Christian. The grace of Confirmation would make the infant dear to God in a new way, somewhat as the grace of episcopacy makes its recipient dear to God in a way that a simple priest is not. If we understand grace as an inflow of the divine vitality, then the confirmed infant would be alive to God in a more vivid and energetic way than the merely baptized infant; the light of God would, so to speak, penetrate more deeply into the recesses of the being, and the confirmed infant's place in heaven being among the ranks of the spiritually adult, its vision of God will partake of an adult quality. It will have the honour of a superior standing in the hierarchy of the Mystical Body triumphant, and its vision and love of God will differ from that of the merely baptized, somewhat as the love and vision of God in the Cherubim differ from that of the Seraphim.

This latter view about the nature of sacramental grace, that it is an inherent change in the soul, produced immediately by the sacrament, and is something over and above an increase of sanctifying grace, is only a probable opinion; nevertheless it would seem to receive corroboration from the increased importance attached to Confirmation of the dying, since it gives a more adequate explanation of this practice of the Church.

#### THE SEALING OF THE SEAL

Turning now to the history of the doctrine, by the thirteenth century it was clearly and explicitly held that Confirmation confers an indelible character, and the Church has believed this through all subsequent centuries. This is an adequate dogmatic proof of the reality of the character. But if one asks for evidence of the belief of the earlier Church about the character conferred by Confirmation, as distinct from the character of Baptism, the matter is not so clear, as even a cursory glance at the usual text-books will show. The character conferred by Baptism is asserted by St Augustine, as the answer to the Donatist contention that sacraments are useless unless they confer grace; and the foundation for that teaching is found in the earlier doctrine

## CONFIRMATION OF DYING INFANTS 645

of the Christian being "sealed" by the Holy Spirit in Christian initiation. St Augustine, however, seems to have nothing upon which one can solidly base an argument for the character of Confirmation; and indeed the earliest doctrine of the "sphragis" or "seal", at first sight, rather makes a difficulty about the character of Confirmation than helps towards establishing proof of belief in it. The "seal", in the teaching of the Fathers of the second, third and fourth centuries, is given in Christian initiation (I use the word initiation because in the East all the ceremonies were given at the same time, and even in Western writers it is not always easy to distinguish by what rite Confirmation is meant, as, for instance, in Tertullian); and this "seal" is compared to the branding of animals to manifest ownership, to the branding or tattooing of Roman soldiers, to Jewish circumcision, to the marking of the door-posts of the Israelites that the angel of vengeance might pass by, to the image and inscription on a coin, to the sealing up of money bags to ensure their safety, and to the sealing up of the senses against the entry of evil spirits. Now many of these comparisons suggest that the sealing must necessarily be single, given once and for all, incapable of enhancement.

Comparisons, however, must not be urged beyond the point of comparison. The Fathers speak of the "seal" of Christ which is impressed upon the newly-made Christian, for devotional and practical purposes rather than for dogmatic. No doctrinal differences arose about the "seal", which was taught in a desire to emphasize the finality of the Christian initiation, the security of being marked out as Christ's possession, and (a point sometimes overlooked), the function of the "seal" or character in securing protection and grace for the Christian. It is because the Christian is "sealed" with the seal of Christ, marked with the mark of Christ's own mark, that he is safe from the assaults of demons, and is protected by the angels, who see the mark of Christ, revere it and hasten to help him who bears it.

There is, however, another trend of thought in the Fathers which suggest that the gifts given in Baptism in water are not essentially incapable of enhancement or enlargement; it is the very common teaching that, after Baptism, the Holy Ghost comes upon the baptized to "perfect", to "fulfil", to "consum-

mate", to "supplement", to "complete" or to "increase" the gifts given in Baptism. Indeed, in the East Christian initiation was not seldom called the "perfecting" (*teleiōsis*) ; and references to the narratives in Acts, where the Apostles themselves were made perfect in courage to proclaim the faith, and where the baptized were given an added gift of the Holy Ghost by the imposition of the hands of the Apostles after they had been baptized, make abundantly plain that Christian initiation was not regarded as complete without something which corresponded to the descent of the Holy Ghost upon the Apostles at Pentecost or to the laying-on of hands by the Apostles in Samaria and Ephesus, as told us in Acts viii, 14-20, and xix, 1-6.<sup>1</sup> There is not much difficulty in showing that this "perfection" or "consummation" involves boldness and fortitude in confessing the faith; but to show that it also involves anything in the nature of a "character" is not quite so easy.

Two indications may be referred to. First, the very explicit assertion in the *Apocryphal Acts of St Thomas* that the anointing confers "the sealing of the seal", which M. R. James, in his *The Apocryphal New Testament*,<sup>2</sup> translates as "the added sealing of the seal". This suggests that the concept of the "seal" can readily accommodate itself to the metaphor of a letter stamped but not yet registered, or of a document signed but not yet sealed with the official seal of a University or Government. The comparison of a military mark or tattooing, indeed, suggests the insignia of a simple soldier, and of a sergeant and his chevrons; the comparison to a coin can suggest both the image of the king on a coin as well as the embossed inscription. The comparisons suggesting that the "seal" is single need not be taken too literally, apart from their assertions of finality and assurance of protection. This is particularly clear in the notion of the sealing up of the senses as a protection against the entry of hostile spirits, for such a sealing would be multiple. Second, latent in the minds of the Fathers is the idea that the "sealing" is indicative of a special position in the Church. Baptism is looked

<sup>1</sup> For detailed references I can only refer the reader to the article of J. B. Umberg, "Confirmatione baptismus perficitur", *Ephemerides Theologiae Lovanienses*, vol. i (1924), pp. 505-17, and to a somewhat lengthy book which Longmans hope to produce next spring, entitled *Principles of Sacramental Theology*.

<sup>2</sup> Oxford, 1924, p. 376.

upon as including a kind of contract with God, and the seal is a ratification of the contract.<sup>1</sup> The anointing, which came to be associated with what we now call Confirmation, assumed greater importance. The *Apostolic Constitutions* speak of the anointing by the Bishop as a "confirmation" or ratification of the baptismal profession of faith, and pray that the "sweet odour of Thy Anointed may continue in the baptized firm and fixed".<sup>2</sup> Aphraates, writing in the middle of the fourth century, speaks of "the fruit of the splendid olive, in which sign is the mystery of life, by which Christians are made perfect as priests and kings and prophets".<sup>3</sup> Thus there is sufficient foundation in patristic literature for the idea that Confirmation gives a special status in the Church, that of a fully acknowledged and equipped Christian, and that the graces given will be appropriate to the status.

#### THE FALSE DECRETALS AND CONFIRMATION

One of the main sources of mediaeval teachers, especially about Confirmation, undoubtedly were the *False Decretals*, which took various extracts from lesser-known writers and Councils, and attributed them to diverse Popes. The *False Decretals* were copied by the influential canonists Burchard of Worms, *d. 1023*, Ivo of Châtres, *d. 1117*, and Gratian, who wrote his famous *Decretum* about 1140; and from these canonists extracts about Confirmation passed into the Lombard's *Scriptum super Sententias* and were used by practically all the mediaeval theologians, including St Thomas. When, for instance, St Thomas quotes "Pope Miltiades" on Confirmation, the passages in fact derive from the *False Decretals*.

At first hearing, derivation of doctrine from the *False Decretals* is likely to cause unease and doubt. About Confirmation, however, doubts are unfounded. It is now generally agreed that the

<sup>1</sup> On Baptism as a contract, Father J. Crehan, *Early Christian Baptism and the Creed*, has most suggestive ideas, based upon evidence from the language of early Christian writers, especially Tertullian.

<sup>2</sup> III, 17, *P.G.*, 1, 824.

<sup>3</sup> *Demon.*, 23, 2, translation of Assemani corrected by Rouët de Journel, *Enchiridion Patristicum*, n. 698.

*False Decretals* were composed in the middle of the ninth century with the principal aim of protecting and enhancing the position of the diocesan bishop.<sup>1</sup> The *Pseudo-Isidore*—whether he was an individual or, as seems more probable, was a group of scholars—endeavours to defend the bishop against the domination of the civil powers on the one hand, and against the encroachments of the *chorepiscopi* and the metropolitan on the other. For this purpose it was essential that the doctrine about the sacraments attributed to Popes and Councils should be fully orthodox; and, in fact, examination about Confirmation shows that it is such. Moreover, the sources used by the *Pseudo-Isidore* did not pass out of existence when he had used them, and there is evidence that the Carolingian theologians and bishops, such as Leitrad of Lyons, d. 814, Theodulph of Orleans, d. 821, Walafrid Strabo, d. 849, Alamarius of Trèves and others<sup>2</sup> used the same sources as did the *Pseudo-Isidore*. The same is true of some of the twelfth-century theologians like Simon of Tournai, d. about 1119, and the author of the *Sententiae Divinitatis*, who wrote between 1140 and 1146, since they quote parts of the sources of the *False Decretals* which were not used by the latter nor quoted by Burchard, Ivo or Gratian.<sup>3</sup>

The principal citation about Confirmation in the *False Decretals* is attributed to Pope Miltiades, who was Pope from 311 to 314, but in reality was written by Faustus of Riez, an Englishman, who entered the monastery of Lerins about 426, became its Abbot in 433 and Bishop of Riez about the year 462. The exact date of his death is unknown. He was a strong opponent of Arianism and of the predestinationism of the priest Lucidus, but was suspect of semi-pelagianism. For this latter reason it has been suggested that his sermons were not published by his followers under his own name, but under the name of

<sup>1</sup> Cf. A. Boudihon, "Decretals", *Encyclopædia Britannica*, vol. vii (1916); E. H. Davenport, *The False Decretals*, Oxford, 1916; P. Fournier, *Histoire des collections canoniques en occident*, Paris, 1931; and the classical edition of Paulus Hirschius, *Decretales Pseudo-Isidorianae*, Lipsiae, 1863, which gives in most cases the sources used by the authors of the *False Decretals*.

<sup>2</sup> Lennerz, *De Sacramento Confirmationis*, ed. 2a, Romae, 1949, prints many of the relevant passages, pp. 51–6, as does A. J. Mason, *The Relation of Confirmation to Baptism*, London, 1891, pp. 217–30.

<sup>3</sup> This is clear from citations given by Father H. Weisweiler, "Das Sakrament der Firmung in den systematischen Werken der erster Frühscholastik", *Scholastik*, viii (1933), pp. 496 and 497.

"Eusebius". For long the true authorship of the *Pseudo-Eusebian Collection of Gallican Sermons* was a subject of learned investigation; and only comparatively recently the work of the eminent Benedictine Dom Germain Morin, which was approved by the almost equally eminent scholar Alexander Souter, of Oxford, has established with practical certainty that the sermon about Confirmation which exerted so much influence throughout the Middle Ages was really written by Faustus of Riez.<sup>1</sup>

The Latin is given in de la Bigue's *Bibliotheca veterum Patrum et antiquorum scriptorum ecclesiasticorum*, vol. v, Cologne, 1618, pp. 571-2; the following English translation I take from A. J. Mason; the sections enclosed in parentheses appear in the *False Decretals* as by Pope Urban and the section enclosed in brackets was reproduced in Gratian's *Decretum*, from which it is most likely that Peter the Lombard, St Thomas and other mediaeval theologians took it. The whole extract is attributed in the *False Decretals* to Pope Miltiades, the Pseudo-Isidore having apparently forgotten that he had previously attributed one small section of it to Pope Urban:

"In those days," says the Lord, "I will pour out my spirit upon all flesh."<sup>2</sup> Let us mark the riches of the supreme goodness. What the imposition of hand now bestows upon each of the baptized in Confirmation, that same the descent of the Holy Ghost then gave to all of the assembly of believers. Now because we say that the imposition of hand and confirmation has power to bestow something real upon him who has been born anew in Christ, possibly someone may think within himself: "What good can it do me, after the sacrament of Baptism, to have Confirmation? So far as I can see, we have not obtained a fulness from the font, if after the font we still need the addition of something else." That is not so, dear brethren; listen to me. Military proceedings require that when an emperor has received a man into the number of his soldiers, he should not only put his mark on the man, but should also equip him with arms suitable for battle. So in the case of the man baptized, the benediction of Confirmation

<sup>1</sup> Cf. Casimir Oudin, *Commentarius de Scriptoribus Ecclesiae Antiquis*, Lipsiae, 1722, vol. 1, pp. 390-426; Souter, "Observations on the Pseudo-Eusebian Collection of Gallican Sermons" in the *Journal of Theological Studies*, xli (1940), pp. 47-58, where ample references to the work of Dom Morin will be found.

<sup>2</sup> Joel ii, 28.

tion is like a giving of arms. You have found a soldier; find him the implements of warfare. Is it of any use for a parent to bequeath a vast property to his little child, unless he takes care also to provide him with a guardian? So the Paraclete is to those reborn in Christ a keeper, a consoler, and a guardian. Therefore the word of God says: "Unless the Lord keep the city, he watcheth in vain that keepeth it."<sup>1</sup>

[And so the Holy Ghost who came down upon the waters of Baptism to bring salvation, bestows at the font all that is needed for innocence; in Confirmation he grants a development for progress in grace (*in fonte plenitudinem tribuit ad innocentiam, in confirmatione augmentum praestat ad gratiam*). Because in this world, if we live, we must walk all our days among invisible foes and dangers, therefore in Baptism we are born again to life, after Baptism we are confirmed for combat; in Baptism we are washed clean, after Baptism we are fortified. Thus, if we die at once, the benefits of the new birth are all that we need; but if we are to live, the help of Confirmation is necessary for us. The rebirth of itself saves those who are soon to be received into the peace of the life of bliss; Confirmation arms and equips those who are to be reserved for the conflicts and battles of this world. He who after Baptism reaches death unspotted, with the innocence which he has been given, is confirmed by death; for he cannot sin after death.]

If now, perhaps, we should wish to inquire what good the coming of the Holy Ghost could do the Apostles after Christ had suffered and risen again, the Lord himself clearly explains this to the Apostles: "What I say to you, you cannot bear now; but when he, the Spirit of truth, is come, he will teach you all truth."<sup>2</sup>

(You see that when the Holy Ghost is poured into us, the faithful heart is enlarged to prudence and constancy.) So, before the descent of the Holy Ghost, the Apostles are terrified even to denial; but after his visitation, they are armed even to martyrdom, despising deliverance. According to this, we are redeemed through Christ; but through the Holy Ghost we are enlightened with the gift of spiritual wisdom, are built up, instructed, furnished, completed, so as to be able to hear that voice of the Holy Ghost, "I will give thee understanding, and I will instruct thee in this way, in which thou shalt go."<sup>3</sup> Of the Holy Ghost we

<sup>1</sup> Ps. cxxvi, 2.

<sup>2</sup> John xvi, 12-13.

<sup>3</sup> Ps. xxxi, 8.

receive the gift of being made spiritual, because the "sensual man perceiveth not those things that are of the Spirit of God".<sup>1</sup> Of the Holy Ghost we receive the gift of wisdom to discern between good and evil, to love right things, to reject the wrong; to fight against wickedness and pride, and to resist luxury, and divers enticements, and defiling and unworthy desires. Of the Holy Ghost we receive the gift of being enkindled with the love of eternal life and a passion for God's glory, to lift up our minds from earthly things to things which are divine.

The only doubtful remark in the passage is the statement that those who die baptized but unconfirmed are "confirmed by death", which St Thomas had to explain away. Otherwise the sermon of Faustus is unexceptionable.

The *False Decretals* have two other interesting extracts about Confirmation, which illustrate the doctrine held in the ninth century and believed to have been traditional in the Church. The first is attributed to Pope Miltiades and reads:

Regarding your enquiry to us whether imposition of the bishop's hands is a greater sacrament than Baptism, know that both are great sacraments. And, since the one is given by a minister of greater dignity, that is by the highest Pontiffs, it must be held in greater veneration; but these two sacraments are so closely conjoined that they may not be separated save by premature death, and the one without the other cannot be rightly administered.<sup>2</sup>

The source of this extract I have not been able to trace; it appears, however, in Gratian's *Decretum*, and the question which of the two sacraments is greater recurs in Peter the Lombard and in many of the twelfth-century theologians. Peter of Poitiers, *d. 1205*, answered the question about the relative superiority of Baptism and Confirmation by a comparison between water and wine, the former being more necessary, the latter "better, worthier and more precious", a comparison used also by Peter of Capua, *d. 1219*.

The other interesting extract about Confirmation in the

<sup>1</sup> I Cor. ii, 14.

<sup>2</sup> Hinschius, op. cit., p. 245.

*False Decretals* is attributed to Pope St Clement, *d. ca. 99*, and probably was taken by the Pseudo-Isidore from some spurious manuscripts. Its origin is uncertain.

All therefore must hasten without delay to be reborn to God and to be signed by the bishop, that is, to receive the septiform grace of the Holy Ghost, because the end of every man's life is uncertain. When he has been reborn through water, he must be confirmed, because otherwise he can never be a perfect Christian, nor take his place among the perfect, that is, if through carelessness or choice, and not through necessity, he remains unconfirmed. This we have learned from Blessed Peter and the other Apostles who so taught by Christ's command.<sup>1</sup>

This extract, apart from the uncritical assertion about the Apostolic teaching, is in full accord with the common tradition about the "perfecting" of Baptism through Confirmation. In fact, the whole doctrine about Confirmation in the *False Decretals* is unexceptionable. The remarks about strengthening and arming for combat are an echo of Tertullian's "the body is signed that the soul may be fortified".<sup>2</sup> St Prosper of Aquitaine attributes to St Augustine the saying that the Christian is anointed "not only to be made a partaker of the priestly and royal dignity, but also to be made an athlete against the devil".<sup>3</sup> In the East, St Cyril of Jerusalem had said: "As Christ, after the descent of the Holy Ghost, went forth to vanquish the enemy, so we put on the whole armour of the Holy Ghost and withstand and vanquish the enemy".<sup>4</sup> The conviction that the Holy Ghost through the seal protects and fortifies the confirmed is common among the Fathers, perhaps even more in the East than in the West. The *False Decretals* did no more than sum up the accepted teaching and give it greater authority by attributing it to the Popes.

<sup>1</sup> Hinschius, op. cit., pp. 63–4. The Latin at the end is incoherent.

<sup>2</sup> *De Carnis Resurrectione*, 8.

<sup>3</sup> *Sent. ex Augustino*, 345, *P.L.*, 51, 432.

<sup>4</sup> *Myst. Instr.*, 3, 4; *P.G.*, 33, 1092. The translation is by R. W. Church, which Dr F. L. Cross retained in his *Lectures on the Christian Sacraments by Cyril of Jerusalem*, London, 1951.

## CONFIRMATION OF DYING INFANTS 653

### TWELFTH-CENTURY TEACHING ABOUT CONFIRMATION

In the twelfth century came the explicit realization and formulation of the doctrine that Confirmation is a true and a distinct sacrament, that it confers an indelible character and that its ordinary minister is the bishop. Three questions, however, troubled the minds of theologians: When did Christ institute Confirmation? How exactly does the gift of Confirmation differ from that of Baptism? What is the exact necessity for the reception of Confirmation? The first of these questions is beside our present purpose.

In answer to the second question, Father Weisweiler says that the following quotation from Abbot Geoffrey of Vendôme is characteristic:

In Baptism is given remission of sin through the Holy Ghost; in Confirmation the Holy Ghost is invited to enter into the house which he has sanctified to dwell in it, fortify it and defend it. The Apostles themselves after Baptism received the Holy Ghost, whom they had received in Baptism for the remission of sins; but they received the Spirit again on Pentecost for the perfection of virtue and knowledge. This, then, the final confirming, is ordered to be performed by bishops in likeness to that complete perfection of the Apostles; and it takes place upon the forehead, because the part of those who are perfect is to carry the name of Christ not in secret but in public. The Apostles, before they were anointed with this unction and were confirmed with the Holy Ghost, were not yet perfect, were still timorous and did not yet boldly bear the name of Christ like a banner before them.<sup>1</sup>

Anselm of Laon, d. 1117, says:

Why is Confirmation needful after Baptism? I answer that in Baptism what is given is the remission of sins, but afterwards the baptized must be confirmed with another gift of the Holy Ghost as if for combat. For example, the sons of Israel after they had crossed the Red Sea, because they had to pass through the desert, needed still the help of God.<sup>2</sup>

<sup>1</sup> *Opusculum*, 8; *P.L.*, 157, 226.

<sup>2</sup> Quoted by Father Weisweiler, art. cit., p. 492, from G. Lefèvre, *Anselmi Laudunensis et Radulfi fratris eius sententiae excerptae*, Mediolani Aulercorum, 1893, 11 f.

The conviction that Confirmation arms the Christian for combat is so common in the twelfth century as to be almost banal; and thus the answer to the question in the catechism: "Confirmation is a sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ" goes back through the twelfth century to Faustus of Riez in the sixth, to Cyril of Jerusalem in the fourth, to Tertullian in the beginning of the third, and to St Luke in the first.

The distinction between the baptismal character and the character of Confirmation engaged the attention of some theologians of the twelfth century. Robert of Curçon, *d. 1218*, says that marks are placed on things for a triple purpose, for distinction, for prominence and for an indelible memorial of an event. Thus the master of a household marks his sheep to distinguish them from others which are not of his flock; and specially marks the ram as a leader; and then, too, places the mark of his seal upon his testament, or upon a document, to guarantee its authenticity. Similarly, the Lord, the Great Master of the household, marks His sheep with the baptismal character to distinguish them from those who do not belong to Him; then marks the leaders of His flock; and lastly, "for a perpetual memorial of himself and for the confirmation of religion, desired to fortify his sheep with the seal of Confirmation to blot out the handwriting of death". This last suggests that the effects of original sin are more effectively blotted out by Confirmation. But several theologians of the period, among them Roland Bandinelli, afterwards Alexander III, *d. 1181*, troubled to understand how the character of Confirmation can benefit infants, answered that the character is an *habilitas ad robur*, an aptitude or capacity to receive strength or fearlessness in due course. This last view, I must regretfully acknowledge, gives some foundation for the opinion that sacramental grace is only a right to help when needed; it does, however, corroborate the view that the character is the source of sacramental grace.

As to the necessity of Confirmation, the substantial answer, as regards adults, was contained in the saying attributed by the *False Decretals* to Pope Clement: "all the faithful after baptism must receive the Holy Ghost through the imposition of the

## CONFIRMATION OF DYING INFANTS 655

hands of the bishops, in order that they may be full Christians". In Burchard, Ivo, Alger of Liège and Gratian's *Decretum* appears a citation from the Council of Orleans, probably intended to be the great Council there in 549, that a man "will never be a Christian unless he has been christened in the episcopal confirmation".<sup>1</sup> Hugh of St Victor, *d. 1141*, gives a characteristic statement of the mind of the theologians of the time:

Just as the remission of sins is received in baptism, so the Spirit Paraclete is given through the imposition of the hand; in the one grace is given unto remission of sins, in the other unto confirmation. But of what profit is it if you arise from a fall, unless you be also supported to stand? Thus they must fear who lost the presence of the bishop through negligence and did not receive the imposition of the hand, lest perhaps they may be damned, since they ought to have hastened while they were able.<sup>2</sup>

About adults, practically every known theologian of the period is in agreement with Hugh of St Victor. Infants, however, made a troublesome problem. It was the traditional teaching that they would be saved without Confirmation, as Cyprian, the author of the *De Rebaptismate* and the Council of Elvira, about the year 300, had taught;<sup>3</sup> yet there was obvious uneasiness about them dying unconfirmed. Robert Pullen says that they ought to be confirmed when they are little, and that, if they die unconfirmed, adults will be blameworthy if, through slothfulness, they omitted to have them confirmed.<sup>4</sup> Honorius of Autun, *d. ca. 1135*, compares Confirmation to the nuptial garment, "without which it is dangerous to appear at the banquet of the king", but concludes that one dying, unconfirmed, "will indeed be saved, but will not attain full grace".<sup>5</sup>

<sup>1</sup> Cf. Friedberg's edition of Gratian, I, p. 1414: some of the best MSS. of Gratian omit this citation of the Council of Orleans, but it had wide currency through Burchard, Ivo and Alger of Liège.

<sup>2</sup> *De Sacramentis*, 2, 7, 3; *P.L.*, 176, 460.

<sup>3</sup> Cyprian, *Ep. 73*, *C.S.E.L.*, Hartel's ed., p. 783; *Ep. 69*, 12, 13, *ibid.*, 760-3; *De Rebaptismate*, Hartel, III, 75-6; Elvira, Mansi, 2, 12; Hefele-Leclercq, I, 261.

<sup>4</sup> *Sententiae*, 8, 5, 23, *P.L.*, 172, 750; and cf. F. Courtney, *Cardinal Pullen, an English Theologian of the Twelfth Century*, Rome, 1954, pp. 219-20.

<sup>5</sup> *Sacramentarium*, 12; *P.L.*, 172, 750.

St Thomas, with his usual penetration and solidity, gives succinctly the basic reason which lies behind the Church's zeal to confirm even the dying. In Part 3 of the *Summa*, question 72, article 11, he says:

The faithful are a Divine work, according to 1 Cor. iii, 9. *You are God's building*; and they are also *an epistle*, as it were, written with the Spirit of God, according to 2 Cor. iii, 2, 3. And this sacrament of Confirmation is, as it were, the final completion of the sacrament of Baptism; in the sense that by Baptism man is built up into a spiritual dwelling, and is written like a spiritual letter; whereas by Confirmation, like a house already built, he is consecrated as a temple of the Holy Ghost, and as a letter already written is signed with the sign of the cross. . . . Hence Pope Urban says: "All the faithful should, after Baptism, receive the Holy Ghost by the imposition of the bishop's hand, that they may become perfect Christians."

In article 8, he puts as a difficulty to be solved a quotation from "Pope Miltiades", which occurs, in fact, in the *False Decretals*, and was really written by Faustus of Riez:

Obj. 4. Pope Miltiades says *Although the benefit of Regeneration suffices for those who are on the point of death, yet the graces of Confirmation are necessary for those who are to conquer. Confirmation arms and strengthens those to whom the struggles and combats of this world are reserved. And he who comes to die having kept the innocence he acquired in Baptism, is confirmed by death; for after death he cannot sin.*

*On the contrary*, It is written that the Holy Ghost in coming, filled the whole house, whereby the Church is signified; and afterwards it is added that they were all filled with the Holy Ghost. But this sacrament is given that we may receive that fulness. Therefore it should be given to all who belong to the Church.

*I answer that*, As stated above, man is spiritually advanced by this sacrament to perfect age. Now the intention of nature is that everyone born corporally should come to perfect age; yet this is sometimes hindered by reason of the corruptibility of the body and is forestalled by death. But much more is it God's intention to bring all things to perfection, since nature shares in this intention: hence it is written *The works of God are perfect.*<sup>1</sup> Now the

<sup>1</sup> Deut. xxxii, 4.

soul, to which spiritual birth and spiritual age belong, is immortal; and just as it can in old age attain to spiritual birth, so can it attain to perfect spiritual age in youth or childhood; because the various ages of the body do not affect the soul. Therefore this sacrament should be given to all.

Reply Obj. 4. As we have already observed, the soul, to which spiritual age belongs, is immortal. Wherefore this sacrament should be given to those on the point of death, that they may be seen to be perfect at the resurrection, according to Eph. iv, 13, *Until we all meet into the unity of faith . . . unto the measure of the age of the fulness of Christ.* And hence Hugh of St Victor says<sup>1</sup> *It would be altogether hazardous, if anyone happened to go forth from this life without being confirmed:* not that such a one would be lost, except perhaps through contempt; but that this would be detrimental to his perfection. And therefore even children dying after Confirmation obtain greater glory, just as here they obtain greater grace.—The passage quoted is to be taken in the sense that, with regard to the dangers of the present combat, those who are on the point of death do not need this sacrament.

After the time of St Thomas there may have been a certain regression among theologians in understanding the importance of Confirmation; to write the history of the theology of this sacrament from the thirteenth century until our own time would extend this article beyond all lengths. But it may be remembered that even with regard to Holy Communion there have been variations in appreciation of the nature of the blessing it confers upon the weak and sinful, and Pius X's decree upon frequent Communion came as a surprise, if not a shock, to some very worthy theologians. Something of the same sort happened about Confirmation; the present practice, however, introduces nothing new in the Church's teaching, but only carries into easier application the principles and the teaching of the great theologians of the thirteenth century, who, in turn, were fully grounded in the still earlier tradition.

BERNARD LEEMING, S.J.

<sup>1</sup> De Sacram., ii.

Vol. XL

REFLEXIONS ON THE *STATUS ANIMARUM*

THE man who says that you can prove anything by statistics has got hold of the wrong end of the stick. It is extremely difficult to prove anything by statistics, anything that is that will impress the professional. Earlier this year the Holy Father spoke to the parish priests and Lenten preachers of Rome of the importance of religious statistics and then went on to say: "Having determined the figures, it is necessary to study their significance, in order to understand the cause of some defections or some returns. Merely to discover an evil is not enough for the diagnosis, without which one cannot speak of a right prognosis and less of adequate treatment." This would seem to indicate that in order to be of use the figures obtained in the first place must be significant, i.e. the *Status Animarum* whether in the Census Book, in an annual return or in a synodal return, if it is to be of pastoral use, must give an accurate and adequate picture of the parish. The picture surely must be capable of an evaluation which is more than mere statistical juggling. To the priest who fills in the noughts and crosses in his *Liber Status Animarum* they no doubt represent real people and he can make the necessary adjustments, but extracted baldly from the book of what value are they? A further question suggests itself, viz. are there other items which should be included in such a book and which might be included in diocesan returns?

These thoughts are prompted by a current form for *Status Animarum* which will repay study. The form is divided into three parts. The first part is concerned with general statistics, the second with statistics regarding the child population of the parish, and the third section (nine out of twenty-two items, almost half) is concerned with figures relating to mixed marriages.

The first two items deal with the number of families and the number of souls. This latter figure is not to include apostates who are defined as "not only those who have formally renounced Catholicity but also those who have entirely given up attendance at Mass and the Sacraments, and are bringing up their children as non-Catholics". Nowadays one finds very few people,

at least among the type of people who make up the bulk of our parishioners, who have *formally* renounced the faith, so the apostates who concern us will be in the latter category of the definition. But how may one apply this definition? If the parents send their children to a Catholic school but themselves never approach the Sacraments—and it is no secret that the Church's teaching on contraception is a stumbling block to many—and gradually fall away from Mass attendance, are they to be counted as apostates? It is surely within the experience of every priest that where Catholics fall away from the Sacraments those, and particularly the Catholic partners in mixed marriages, who persevere with Mass attendance are the exception and not the rule. There are many areas these days where parents have no choice about sending their children to non-Catholic schools and where the instruction given by the parish is quite inadequate. Are "birth-control Catholics" who have no alternative but to send their children to Council Schools to be counted as "apostates"?

Two separate items called for in this first section concern those who have made their First Confession and those who have made their First Communion. In the former are to be included all those "who have made their First Confession, *including* those who have also made First Communion". (The italics are in the *Notanda*.) It is difficult to see what value this figure has, as there must be very few Catholics in this day and age who have made their First Confession and not their First Communion—unless of course the return is completed on a day when the children make their First Confession. Under the heading *First Communion* one has to include "all who have made First Communion, *including* those who have been *Confirmed*". (The italics are in the *Notanda*.) It does not seem possible that anybody would be tempted to think that being confirmed would in some way cancel out one's right to count as having made one's First Communion. The average Census Book still has three separate columns headed: *Confession*, *Communicant*, *Confirmed*. Modern conditions would surely suggest the conflation of these first two items, both in the Census Book and in Returns. While the figure required for the number of people confirmed is no doubt important, a useful further question would be the number of adult converts who have not been confirmed.

After the figures of those who can confess and communicate one then turns to estimate how many parishioners are, in this sense, practising Catholics. Two questions cover this point. First, the number of paschal confessions heard, as stated in the annual Lenten returns; second, "the number of those now living in the parish who, according to the *Census Book*, have made their Easter Communion this year". This first figure will be of varying value according to the location of the parish church and the hours when a confessor is available. Churches which are situated on convenient bus routes and churches that are situated in urban centres with Confessions at convenient hours for shoppers, workers, etc., will have inflated figures while the home parishes of the people who take advantage of these facilities will be correspondingly diminished. There was a time when public transport was not so cheap and widespread and when Catholics had a tradition of making their Easter Duties in their own parish, but this is no longer the case. The result is that the variants in these statistics are so great that such a figure means no more than it states, i.e. that  $x$  paschal confessions have been heard in  $y$  church. No conclusions whatever can be drawn from it as to the spiritual condition of the parish. This is not so with the figure for Easter Communions, for here we have one of the basic statistics for forming a picture of the parish. But without further statistics it is not adequate. One knows of men who work most Sundays in the year, of mothers with small children who habitually miss Mass and others in like case who will make an extraordinary effort to make their Easter duties, often because they are under the erroneous impression that to miss means excommunication. Then there are the slack and the near lapsed who by dint of harrying, persuasion and pressure can be driven to "go back to the Sacraments". Not all persevere, and the proportion of paschal lambs, great or small, is present in every parish to falsify the picture given by the figures of Easter Communions. So much so that one is tempted to think that a better picture would be given by taking the average of Sunday Communions for all the Sundays of the year, excluding the period for Easter Duties.

This question concludes the section on general statistics, leaving one with the feeling that there are some further figures

that might be useful for rounding out the picture. In effect all that one has gathered is the percentage of parishioners who make their Easter Duties. This figure will include the fervent, the average and the fringe but with no means of distinguishing between them. The categories suggested by Father Fichter, S.J., are the most useful for clarifying these divisions.<sup>1</sup> He suggests four general groupings: (i) *nuclear*, who are the most active participants and the most faithful believers; (ii) *modal*, who are the normal "practising" Catholics constituting the great mass of identifiable Catholic laymen; (iii) *marginal*, who are conforming to a bare, arbitrary minimum of the patterns expected in the religious institution; (iv) *dormant*, who have in practice "given up" Catholicism but have not joined another religious denomination. For a rough picture of the parish it is important to be able to distinguish between the second and the third group, between the modal and the marginal, even though the dividing line between them is not at all sharp and clear cut. The best rough and ready means of distinguishing is by the frequency of their attendance at Sunday Mass, where modal would mean regular weekly attendance, and marginal would mean occasional. The occasions would differ, but most priests are familiar with the fringe Catholic who turns up at Christmas, Easter and a couple of fine Sundays in summer. The average of four Sundays in Lent, sent in annually as part of the Lenten returns, is not perhaps the best guide because it is likely to include a number of those making a special effort, nor would a count taken in the depth of winter be much better. In late spring or early autumn an average over three Sundays should give as reliable a figure as one could obtain. Of course care should be taken to distinguish school children from the rest, and their statistics should be treated separately. (It might be useful to add the seating capacity of the church and the number of Masses on the Sunday when the counts were taken.) The difference between this average and the number of adult Easter communicants should give some indication of the proportion of marginal Catholics in the parish, as neither figure by itself is adequate. Of course the figure arrived at is not an absolute one because there are always a certain number of people who through age, sickness, work, etc.,

<sup>1</sup> *Social Problems in the Urban Parish*, p. 22.

will be prevented from attendance at their parish church, as well as the (not very large) number of those who live on the boundaries of the parish or who prefer the preaching of Father X and so find their way to a neighbouring parish.

The dormant Catholics will be made up of those who have lapsed after a Catholic education (and perhaps a Catholic marriage), those who have lapsed after marriage with a non-Catholic either in the Church or outside the Church, those who have been received into the Church as adults before marriage to a Catholic and have subsequently lapsed. In the third section of the document under discussion detailed figures are required for those who have lapsed after a mixed marriage in the Church, but it would seem that the third category is equally important. The number of admirable "marriage converts" should not blind us to the fact that there are as many or more of whom we are told "He turned for her, but of course he hasn't gone since." This is surely as significant a figure as the number of Catholics who have lapsed after a mixed marriage with a dispensation, because it has implications both with regard to future methods of instruction and scrutiny of motive.

The second section has six questions all devoted to children in the parish. The first calls for the number of children of school age, i.e. from five to sixteen, which figure is then broken down into different types of school. There is bound to be discrepancy here because both in Grammar and Technical schools children who are sitting for their advanced G.C.E. (particularly if they are sitting for special examinations) may well stay on until they are seventeen or eighteen.<sup>1</sup> The second question refers to the "total number of all ages attending the School of the District (Catholic)" and the third question to those "attending other Elementary Catholic Schools". These questions obviously refer back to the days when the all age mixed Elementary School was the norm in our parishes. But Hadow, Butler *et cie.* have changed all that. The so-called Secondary Modern School for the eleven plus will more often than not be a joint school for two or more parishes. To clarify the picture the first figure, total number of children, should be divided into 5—11 and 11+—16+, and the second figure should be broken down into Primary and Secondary Modern (if in the parish) and the number of places

in the school given in each instance. A similar break-down of figures seems called for in the third question, the number of children attending other Elementary Catholic Schools, so as to include children attending Secondary Modern Schools not in the parish and in which the parish does not share. The next question deals with children attending non-Catholic schools, and a break-down of the figures into Primary, Secondary Modern, Secondary Grammar and Technical would immediately give meaning to what is otherwise an unexplained and unexplaining statistic. The two final questions are for numbers attending Grammar Schools (Catholic) and for numbers attending Sunday School. The latter item which is not very significant nor relevant might well give way to an indication of the number of those attending non-Catholic schools who attend religious instruction. In some areas this will be far more indicative of the possibility of future leakage than the number of children who are at Sunday School.

The section on Mixed Marriages is immensely complicated and seems designed to prove a case or to support a case against mixed marriages. After the general figures of mixed marriages in Catholic Church, Protestant Church and Registry Office, statistics are asked for contrasting the number of apostasies of the Catholic party as against the number of conversions of the non-Catholic partner *after marriage*. In view of the ambiguity of the definition of apostasy noted above this comparison is of doubtful value. The conversion figures will be solid and for the most part unchanging—a non-Catholic who submits to the Church after marriage does not do so lightly and there is little danger of relapse. But it is not so with the Catholic who never formally renounces his religion but who may be dormant in a very real sense. Or he may be continually moving between the dormant and the marginal group and cannot be classified strictly as having apostatized. The final question presumes that it is still the custom for some of the children of mixed marriages to be brought up as Catholics and some as Protestants—of this we shall have more to say later.

But returns of the type that we have been considering need be filled in only every ten years, whereas the Census Book we have with us always. It is a tool, an instrument to enable the

priest to set forth in summary form a picture of the spiritual state of his parish. It would seem that the *Liber Status Animarum* has not changed its composition over the past fifty years. The printers have the prototype and continue to turn out thousands of pages with, for example, two adjacent columns entitled *Confession* and *Communicant*, although the day has long gone when there was an interval, sometimes of years, between First Confession and First Communion. Shades of St Pius X! In other respects too it would seem that there is room for adjusting the make-up of the Census Book to bring it into line with the progress that has been made in the field of religious sociology.<sup>1</sup> One does not wish to suggest that the Census Book of the average priest should usurp the place of the Religious Survey being carried out under the auspices of the Newman Association, but there are some simple ways in which it might be improved and modernized.

In the Census Book as used at present in a number of dioceses there are twenty items: Number in Street, Consecutive Number of Family, Names, Age, Occupation, Married, Where Married, Mixed Marriages, Convert, Apostate, Children: All Catholic, All Protestant, Mixed, Confession, Communicant, Confirmed, Easter Communion, School of District, Other Catholic School, Protestant School, Sunday Catechism, Night School, Remarks. To begin with we may eliminate the second item. People are less settled nowadays than in the golden age when the present form was first drawn up, much to the joy of the economists who like to see labour as mobile as possible. A further point is that the lack of housing causes many young married couples to go on living with their parents, making this item useless as a ready reckoner of the number of families in the parish. *Age* too is not very practical, especially when one needs to make a quick abstract of children of any given age group. Surely it would be much simpler to put down the year of birth. Perhaps most priests do this already, but the present writer must confess that for years he slavishly followed the headings in the book before realizing the advantages of the alternative suggested. Then comes *Occupation*. The only practical value of this is when the

<sup>1</sup> Cf. THE CLERGY REVIEW, Vol. XXXVII, p. 709. The present writer hopes to deal with "Progress in Religious Sociology" in a future issue.

presbytery needs a joiner or a plumber in a hurry, and the vast number of semi-skilled and unskilled workers has rendered it nugatory. (Who knows what a turner is anyway?) Instead it would be better to classify according to occupations using a simple scale A—D, where A is skilled workers, B semi-skilled and unskilled workers, C supervisory workers, D clerical workers.<sup>1</sup> At the same time the Trade Union to which the man or woman belongs might be noted because occasions may very well arise when it would be useful for the priest to call together all the members of a given Union resident in his parish. The very act of enquiring about it often provides an opportunity to encourage a woman to join her appropriate Union and to press a man to be active in his branch. The next two columns, *Married* and *Where Married*, can be run into one with the heading *Married* and with the letters C, P or R to represent marriage in a Catholic church, Protestant church or Registry Office. If it is a mixed marriage then the letter M should be prefixed to C, P or R—and thus eliminate the next column with its heading *Mixed Marriage*. The next two columns are headed *Convert* and *Apostate*—no provision is made for noting the Protestant party in a mixed marriage. This may be included in the *Convert* column, using the letters C and P. In view of what has been said above about the use of the word "Apostate", one would suggest that this column be eliminated and in its stead a Mass attendance column substituted. Various categories could be employed here but the simplest would be R: Regular, O: Occasional, N: Never, to correspond with the modal, marginal and dormant groups.

In the next columns one is supposed to mark whether the children of a mixed marriage are all Catholic, all Protestant or mixed. This evidently dates from the time when all the boys took the religion of their father and all the girls that of their mother or some such arrangement which nowadays is so comparatively rare as to make three columns a pointless extravagance. They may be eliminated altogether. The columns *Confession* and *Communicant* that follow may be reduced to one

<sup>1</sup> This classification is taken from part of the scale drawn up by J. Hall and D. Caradog Jones in *The Social Grading of Occupations*, *British Journal of Sociology*, Vol. I, p. 31.

single column for the reasons given earlier. Because of its practical use in checking on children and adult converts, the column headed *Confirmed* is retained, as is the *Easter Communion* column. The schools' section can be divided into *Catholic*: Primary, Modern, Grammar, Technical, and *Protestant*: Primary, Modern, Grammar, Technical. The columns *Sunday Catechism* and *Night School* may be entirely omitted. In most books the amount of space left for *Remarks* suggests that the compiler is expected to have the unlikely knack of writing the Lord's Prayer on the back of a sixpence. Nevertheless such a column serves its purpose and in time everybody develops his own form of shorthand to suit the circumstances.

A *Liber Status Animarum* set out along the lines suggested would thus have the following column headings: Number in Street, Names, Year of Birth, Occupational Group, Trade Union, Marriage, Convert or Protestant, Mass Attendance, Communion, Confirmation, Easter Communion, Catholic School (Primary, Modern, Grammar, Technical), Protestant School (Primary, Modern, Grammar, Technical), Remarks. Apart from other advantages it would reduce the number of headings from twenty (as in the book currently used) to fourteen. There are other items that might be added with advantage, such as a note of the previous parish lived in, secular organizations belonged to, place of work, etc. But there is always a danger of making too complicated what should be no more and no less than an efficient stream-lined tool of a priest's pastoral work.

JOHN FITZSIMONS

---

### THE BLESSED SACRAMENT AND THE BLESSED TRINITY

**I**N *Sketches and Studies in Theology* Abbot Vonier writes: "Our Catechism tells us that the Sacrament contains the Body and Blood of Christ: that it contains the Body under the appearance of bread, the Blood under the appearance of wine, and

then again both Body and Blood in either of the species: that it contains, both under the appearance of bread and under the appearance of wine, the Soul and Divinity of Christ, in fact, the whole Person of Christ; and, as a consequence, the whole Trinity, as one Person cannot be separated from another. . . . We have said that through the logic of our theology of the Divinity we must admit that the Three Divine Persons are under the Eucharistic veil. 'Adoro te devote latens Deitas' could be applied to the Father and the Holy Ghost when we kneel before the Blessed Sacrament exposed."

Led by such an exposition and such reflexions he asks whether a school of mysticism teaching access to the Holy Trinity by way of the Eucharist may not arise. He answers "It is permissible to say that the possibility is not excluded". It may perhaps be allowed a person with an acquaintance with spiritual literature infinitely less wide and deep than the Abbot's to wonder why he answered his own question so cautiously.

No one can read *The Revelations of Divine Love* without remarking Dame Julian's abiding and explicit consciousness of the Three Divine Persons. Liturgically the devotion to the Sacred Heart, the Precious Blood and the Blessed Sacrament are the same. Having said in the 23rd chapter that "all the Trinity wrought in the Passion of Christ ministering abundance of virtues . . . by Him, but only the Maiden's Son suffered: whereof the Blessed Trinity endlessly enjoyeth", she has in the 24th and 60th chapters reflexions on the Sacred Heart, the Precious Blood and the Blessed Sacrament as moving as anything in St Margaret Mary, if not more so. It is true there is no explicit plea for "To the Trinity through the Host", but there is certainly abundant material for such a plea.

Though the mention of Father McNabb disturbs the chronological order his way of stating the truth serves a purpose: "Nothing steadies the mind on these dizzy heights of dogma so much as a firm grasp of the Blessed Sacrament. In accepting this doctrine, we accept the full Catholic Trinity of Three Persons in one Nature, by recognizing that what we adore is the flesh and blood not of the Trinity, but of one Person of the Trinity." Father McNabb is thus reported in the Manual of the Eucharistic Congress of 1908. In the same volume we are told

that Dom Jerome Marchaud of the Grande Chartreuse (1588-94) "often anticipated the hour of Matins to go and pray before the altar . . . saying 'Thou art Christ the Son of the Living God'. He could be seen sometimes for eight hours at a stretch saying over and over again 'Glory be to the Father and to the Son and to the Holy Ghost'." If the present writer remembers correctly, St Vincent Ferrer, when bringing Holy Communion to the sick, insisted on an explicit act of Faith in the presence, beneath the Sacramental veils, of the Three Divine Persons.

St Louis Marie de Montfort is as explicitly conscious of the Three Divine Persons in his *Treatise on the True Devotion to the Blessed Virgin* as Dame Julian in her revelations, and in suggestions for a devout Communion recommends that the first "Domine non sum dignus" be directed to God the Father, the second to God the Son, the third to the Holy Ghost. This suggests that one might examine the Mass for hints of a mysticism approaching the Holy Trinity by the Holy Eucharist. In line with this suggestion is the rubric which instructs the priest to look at the Host while saying the Our Father, and the fact that among the three prayers just before the Communion is one which asks our Lord, inasmuch as He redeemed the world by the will of the Father and the co-operation of the Holy Ghost, to deliver us from evil and unite us to Himself through His Holy Body. The theme of three runs through the whole of the Mass, and to look at the Host while saying the Our Father may be fairly associated with our Lord's words to Philip: "What, Philip . . . hast thou not learned to recognize Me yet? Whoever has seen Me has seen the Father. . . . Do you not believe that I am in the Father and the Father is in Me?"

Later than Dame Julian, de Montfort and Marchaud, but well before Abbot Vonier's time, Faber in *The Blessed Sacrament* had described "The Blessed Sacrament as a Picture of God". Whether or not the French writer who spoke of "les quelques longueurs de ce génie anglais" realized that for the English mind at any rate his comment would contain an element of impish humour, one agrees with his criticism and admires his delicacy. "The Blessed Sacrament as a Picture of God" with its "quelques longueurs" is a treatise on the Blessed Trinity. The two following quotations are taken, the one from that section of

the book, the other from the Prologue: "The Blessed Sacrament resumes all the operations of God into a point and there manifests them to us. A riddle itself, it unriddles the enigma of the universe; and it is the light of the world, though it is itself but darkness visible. Short of the Beatific Vision, it is of itself the plainest, the surest, the gladdest, and the nearest sight of God which His creatures can enjoy." "Corpus Christi . . . waits until the Church has led up all her mysteries into the secret fountain, the mother mystery, the Most Holy Trinity, as if the whole collective devotion of the year rose up into the unapproachable light, and fell back again in showers of glory . . . upon men in the grand and consummating mystery of Transubstantiation."

It was still before Abbot Vonier that Father Bernadot had written *De l'Eucharistie à la Trinité* and a fellow-Benedictine, Dom Vandeur, was soon to write *A la Trinité par l'Hostie* making an Eucharistic treatise on the Trinitarian prayer of Sister Elizabeth of the Trinity. In the latter the infinite scope of a Trinitarian Mysticism through the Eucharist is made manifest, for if we receive the Three Divine Persons, the soul is the temple of Their eternal activity: "Thou art nothing less, my soul, in that moment, than the throne of God, the throne of a God who, in thinking within Thee, begets a thought which speaks the whole of God, and the whole of all things. . . . Compared to this, the government of a State is but the plaything of a child."

It might be argued that whatever may be said of a school of mysticism, to treat of these matters from the pulpit would be to confuse the people; but Father Bernadot is surely not alone in claiming that piety cannot be perfect unless it is crowned in devotion to the Holy Trinity: "Those who think to reserve the preaching of the loftiest truths to an élite and in exceptional circumstances unintentionally dry up the most abundant spring of holiness, for truth is the foundation of all devotions and all transports of love. They forget that Baptism gives to every soul a sense of God, a ray of the gifts of Wisdom and Understanding that make the simplest people, even little children, capable of grasping and savouring the sublimest truths. We believe that it is good to make God known to the extent to which He has revealed Himself." If one considers that the "Manual of Prayers"

addresses Father, Son and Holy Ghost in its devotions to the Blessed Sacrament, and that "Come, O Holy Spirit", a recent Confirmation booklet for children, published by the C.T.S., is wholly admirable in presenting such ideas as that of the Holy Ghost being Love in Person, one hesitates to say that any doctrine is too lofty for preaching. "The Faith of the Catholic people," says Vonier, "in the Blessed Sacrament is a marvel of the supernatural order . . . the unceasing presence of the Holy Ghost makes it possible for us . . . to enjoy this great faith." The Holy Ghost is in the Church preaching, and in the Church listening, otherwise the Bishops who in the old "Manual of Prayers" considered the Athanasian Creed a suitable devotion for the evening service would have been bad pastors, and many a doctrine would have to go by default.

The Eternal Father's Intellect,  
The Godhead's Source, His Word conceives.  
Their Love breathes forth the Holy Ghost,  
Who Deity from them receives.

Eternal Spirit of God's Love,  
Sweet impulse of His tenderness,  
To Father and to Son alike,  
Their mutual love Thou dost express.

These verses contain as sublime points of Trinitarian theology as anyone could desire, yet they were put on the lips of the people in the Old Westminster Hymnal. It is surely a proof of the Divinity of the Church that we preach fearlessly to Catholics what is shocking or imbecile to Protestants. Macaulay thought none but an idiot could imagine our Lord meant literally what He said about His Body and Blood. Catholics know that it is Jesus who is our life, our sweetness and our hope, yet they understand the "Salve Regina". As to the precise point in question it can hardly be argued that our Lord's sorrowful demur to St Philip has no application to the Blessed Sacrament, or that that application may not be profitably made from the pulpit, or that "Heart of Jesus in Whom abides the fulness of the Godhead corporeally", or the text on which it depends, may not be fruitfully explained.

Nor is it irrelevant to mention the Trinitarian Eucharistic

prayer said to have been dictated by the Angel to the visionaries of Fatima. The prayer is suspect in that it offers the Divinity of Jesus to the Blessed Trinity, but there are indications that this is not considered to be a difficulty in practice. It is said that the prayer has the imprimatur of the Vicar-General of the Vatican City. It certainly has the nihil obstat of the Censor of the Birmingham Diocese and the imprimatur of the Bishop as recently as 1950. This seems too late for the theological objection not to have prevailed if it were a cogent one. One way and another the prayer has been allowed to circulate so widely that it is scarcely possible that Rome would not have intervened by warning or by prohibition. It would seem that there are parallel cases of the use of the abstract form. "Life" did not die on Calvary though Jesus who is the Life did die on Calvary, yet we have "In ligno quando mortua vita fuit". Our Lady is the Mother of Him who is Divine Providence, but She is not the Mother of Divine Providence, yet the Missal contains a Mass of the Mother of Divine Providence, and if the collect of the Mass avoids the difficulty of the abstract noun, the postcommunion does not.

But let it be granted that a definitive form of the prayer will make it strictly and accurately theological, it will still be a prayer pointedly and explicitly associating the Blessed Trinity with the Blessed Eucharist on the lips of the people, even if it does not, in the sense under discussion, approach the Holy Trinity through the Eucharist.

One may conclude that a school of mysticism approaching the Trinity through the Eucharist has already arrived, and schools of mysticism are based on the same doctrines that are the inheritance of all the people.

STEPHEN RIGBY

---

### QUAM OBLATIONEM

THE word *rationabilem*, in this prayer that precedes the consecration of the Mass, commonly gets two explanations: either, they say, it is a reference to our "reasonable service", or it is a reference to the fact that, by virtue of consecration, the

irrational elements become the living, and therefore rational, Body and Blood of Christ.

Neither explanation seems entirely satisfactory, because both of them seem to come too much out of the blue. As for our "reasonable service", this explanation is evidently a harking back to the first verse of the twelfth chapter of *Romans*; for all that, it seems likely enough that if the celebrant of any particular Mass did not start with the idea of rendering to God his reasonable service in the sense St Paul had in mind, then he would not have started at all. As for the other explanation, there seems to be no compelling reason why we should suddenly remind God that our Lord is a rational being; if the elements are changed into Him, then it may be taken for granted that reason will be there. Nor will it do to say that the inclusion of the word *rationabilem* means that we are praying and hoping that the elements will indeed be changed; if there is one thing that is plain throughout the Canon, it is the fact that transubstantiation is taken for granted.

Is the explanation of the word *this*, that the prayers of the Canon, preceding the consecration and following it, right up to *Nobis quoque peccatoribus*, are tentative in the sense that they are stressing the Mass from the standpoint of *opus operantis*, leaving the *opus operatum* to take care of itself—if we may use that expression—as certainly it can? In the first prayer, *Te igitur*, we ask that God may accept our offering—*uti accepta habeas haec dona*. We then go on to say whom we are offering for: first, for the whole Church and its peaceful existence—*quam pacificare digneris*; next, for that section of the Church we are representing, that they may achieve their salvation—*omnium circumstantium pro redemptione animarum suarum*—all in communion—*Communicantes*—with our Lady and the saints.

That is the end of the first prayer, though it is set out in the missal in three paragraphs; we have been concerned all the time with our offering, and with the effects we hope for from it; no reference to transubstantiation occurs. Now we go on to a summary in *Hanc igitur*; and the fact that we are summarizing is perhaps the force of the word *igitur*. We ask God, again, to accept our offering—*ut placatus accipias*—which is the first thing we did in *Te igitur*; next, we ask Him to give us peace—*diesque*

*nostros in tua pace disponas*—which is the second thing we did in *Te igitur*; yet again, we ask to be delivered from damnation—*ab aeterna damnatione nos eripi*—which is what we asked for in *Memento*; lastly, we ask to be associated with the elect—in *electorum grege numerari*—the elect we have just mentioned in *Communicantes*. Again, we are concerned with our offering and its effects; transubstantiation is being taken for granted.

Now we come to *Quam oblationem*. The three words *benedictam*, *adscriptam*, *ratam*, are usually taken predicatively; that is how the Burns Oates *Missal* renders them: “We pray Thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it . . .” Could they be taken attributively instead? Could we translate, “We pray Thee, God, to make this same offering, which is in all things blessed—*benedictam*, written down on the roll of sacrifices—*adscriptam*, and ratified therein—*ratam . . .*”? Make it what? Make it *rationabilem*, able to be, fit to be, written down on the roll of sacrifices and ratified therein, even though it is only we, this time, and not your Son who is making the offering; make it *acceptabilem*, just as acceptable today when it comes from us poor sinners as it was on that first Good Friday when it came from your sinless Son on Mount Calvary. Notice how we go on; we say, not *ut Corpus et Sanguis fiat Iesu Christi*, but, *ut NOBIS Corpus et Sanguis fiat*. Is that *nobis* merely an ethic dative, or is not something much more important, an adumbration of what we are going to say immediately before our own communion: *non mihi proveniat in judicium et condemnationem?* It is the *opus operantis* we are concerned about, as well we might be, not the *opus operatum*.

Now consider the three prayers that follow the consecration; like the three at the beginning of the Canon, they form only one prayer, even though set out in three paragraphs. If you strip off from *Unde et memores* all the qualifying clauses, you are left with a small prayer indeed, a prayer that is cautious in the extreme, entirely tentative: *offerimus paeclariae majestat tuae hostiam puram, sanctam, immaculatam*. Just that, our offering, and the fact thereof! *Supra quae*, which follows, is just as careful; it is an elaboration of that word *acceptabilem* that we used along with *rationabilem* before the consecration. The sacrifices of Abel, Abraham and Melchisedech are mentioned, it seems, not so

much for their content—there is no reference at all to their specific content—as for the fact that they were acceptable; the *opus operantis* is predominating once more, not the *opus operatum*. And it is worth noticing, perhaps, that the last four words, *sanctum sacrificium, immaculatam hostiam*, which do seem to bear on the *opus operatum* of the patriarchs' offerings, are a later addition at the hands of Pope Leo I.

Now we come to the third paragraph of this prayer, the paragraph that begins *Supplices te rogamus*. What does the word *haec* refer to, when we say *jube haec perferri per manus sancti Angeli tui in sublime altare tuum*? It seems hardly possible that *haec* refers to the consecrated host and the consecrated chalice; they remain just where we put them. Perhaps *haec* means simply the Mass, this Mass which is being offered at this moment by this unworthy priest with these unworthy people. And perhaps *sublime altare* is just a concrete way of referring to our Lord's office in heaven of eternal intercessor, to His office of High Priest, while *per manus sancti Angeli tui* is a reference to the Angel of Prayer mentioned in the eighth chapter of the *Apocalypse*, who might be seen as the ministering angel at the celestial altar of that same High Priest: the server. Then the whole of this *Supplices te rogamus* could be described as a petition to God that the *oblatio*, which we asked Him to make *rationabilis*, may now be made *rata*, in that the offering which we are making here on earth becomes united with the offering being made by the High Priest there in heaven. Then the consequence follows. If our offering has, in fact, and so far as we can know, been made with clean hands, clean heart and clean mind, if it is the sort of offering that could be looked upon by God as *rationabilis* and then made by God *rata*, there is good hope that our participation in the sacrifice—and here we are carried back to *ut NOBIS fiat Corpus et Sanguis Jesu Christi*—will be for us a source of heavenly blessing and grace—*omni benedictione caelesti et gratia repleamur*—and by no means *judicium et condemnationem*.

The memento of the dead follows; we take occasion by it to make another memento of ourselves with *Nobis quoque peccatoribus*. The conclusion of this prayer, the *per Christum Dominum nostrum*, leads straight on to *Per quem haec omnia*, wherein the *opus operatum* comes entirely into its own. Whatever may be said

in heaven about our offering, whatever judgement may be passed on our dispositions, whatever defects human frailty may have brought into the *opus operantis*, there can be no question about the *opus operatum*, no question that through Christ really present on the altar, with Him, and in Him, there goes up to Almighty God, the Eternal Father in the unity of the Holy Spirit, not just honour, not just glory, but, all honour, all glory, for ever and ever, such honour and glory as cannot be matched in heaven and on earth because it is being rendered through, with and in the second Person of the Holy Trinity to the first Person and the third.

Something might be said, now, about the meaning of the words *reor*, *ratus*, *ratio*, and *rationabilis*. The primary meaning of the verb *reor* is *to reckon*; the participle, therefore, means *reckoned in*. The primary meaning of *ratio* is not *reason* but *a reckoning*, as the noun related to *reor* and *ratus*. If someone wanted a *-bilis* word to mean *reckonable*, he would have to choose, one supposes, *rationabilis*. And if he had had a Lewis & Short by him, and if he had looked up *rationabilis*, he would have found that whereas it could indeed be used to mean *reasonable*, he would be advised to take *rationalis* for *reasonable* as being "in better use" than *rationabilis*. He might, then, have felt on fairly good ground, when composing his prayer, in making *rationabilis* mean *reckonable*, and in setting *ratam* and *rationabilem* side by side in the same prayer to bring out, in a wonderfully concise way, the distinction that exists between *opus operatum* and *opus operantis*. As *opus operatum*, the *oblatio* of the Mass was made *ratam* on the first Good Friday; it came from Christ our Lord, and could not be anything but *benedictam*, *adscriptam*, *ratam*. As *opus operantis*, the *oblatio* of the Mass is brought before God by us with the prayer before the consecration, *Quam oblationem*, that it may be made *rationabilis*, and with the prayer after the consecration, *Suplices te rogamus*, that it may be *perferri in sublime altare*, and thereby be made *ratam*. We do not, of course, make the offering of the Mass apart from Christ our Lord; consequently, every Mass that is validly celebrated must be *ratam*. On the other hand, Christ does not make the offering of the Mass apart from us. And it is possible that the prayers of the Canon were composed, and given their final arrangement, with an eye on the

painfully wide gap that exists between the first priest, Christ our Lord, and the priests of the Church who follow Him; it is possible that these prayers were designed to bring about a lessening of the gap.

What about *Romans* xii, 1? St Paul says, *Obsecro itaque vos, fratres, per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.* There is no doubt that the word *rationabile* here means *reasonable*. But it is not St Paul's word! St Paul, writing in Greek, said *logike*, not *rationabile*. And who shall say that the person who turned *Romans* into Latin, being already familiar with the prayer *Quam oblationem*, did not borrow the word *rationabile* from that prayer to translate *logike*, whereas, had he been blessed with a Lewis & Short, he would have translated *logike* by *rationale*? After all, he might argue, *rationabile* can, if you like, mean *reasonable*, even if that is not what it means in the Mass. There seems to be no doubt that this passage from *Romans* was in the mind of the person who composed *Quam oblationem*, just as the last verse of the preceding chapter, with its *ex ipso, et per ipsum, et in ipso sunt omnia ; ipsi gloria in saecula* must have been in the mind of the person who composed the concluding prayer of the Canon. But it was the sense of St Paul that was being borrowed for the Latin prayer, not the words; the words are different. Then, when the Greek was turned into Latin, it was the words of the Canon that were borrowed to render the meaning of St Paul. But the borrower could have done better for his translation of St Paul's *logiken latreian* if he had forgotten about the prayer he had said at Mass that morning, and used *rationale* instead of *rationabile*.

Whether or not this view of the Canon could be acceptable at once to the theologians, the liturgists, the historians and the Latinists is beyond the power of the writer even to guess. Ample apology is made in advance to each of these four learned departments of the Church's great school for the gaucheries the view doubtless contains. But if it can be acceptable, then this view seems to have the merit of making of the Canon a satisfying unity, a single prayer that proceeds from the *Te igitur* to the *Pater Noster* on a clear and purposeful track.

S. M. SHAW

## QUESTIONS AND ANSWERS

## BEQUEST OF BODY TO HOSPITAL

Is there any law of the Church which forbids a person to bequeath his body to a hospital for medical research? (K.)

## REPLY

Canon 1203, §1 : "Fidelium defunctorum corpora sepelienda sunt, reprobata corundem crematione."

The Church specifically requires the bodies of the faithful to be buried, not cremated, and she can be assumed to require that they be treated, prior to burial, with the respect demanded by the natural moral law; but, as far as we are aware, she has issued no general ordinance in virtue of which the reverent dissection of a cadaver for a proportionate reason, such as autopsy or the advancement of medical or anatomical knowledge, must be deemed either unlawful or even contrary to her mind. Indeed, apart from the general law of burial, we have been able to trace only two laws, both of them mentioned among the *fontes* of canon 1203, which bear on the point at issue.

The first was made in A.D. 1300. It appears that, about that time, when distinguished persons died at an inconvenient distance from their chosen place of burial, a gruesome method of preparing their bodies for transport had been evolved, which Pope Boniface VIII described as follows: "defuncti corpus ex quodam impiae pietatis affectu truculenter exenterant, ac illud membratim, vel in frusta immaniter concidentes, ea subsequenter aquis immersa exponunt ignibus decoquenda. Et tandem ab ossibus tegumento carnis excusso, eadem ad partes praedictas mittunt seu deferunt tumulanda." Boniface forbade this "detestandae feritatis abusum" under pain of automatic excommunication.<sup>1</sup> Since, however, there is no parity between this barbarous method of disposing of inconveniently corruptible flesh and the surgical dissection of cadavers for serious pur-

<sup>1</sup> c.I, *de sepulturis*, III, 6, in *Extravag. Comm.*

poses of common interest and benefit, there is no reason to invoke the Church's condemnation of the former as a guide to her mind in regard to the latter.

Towards the end of the nineteenth century, the Mother General of a congregation of nursing nuns questioned the Holy See about the disposal of bodily members amputated in surgical operations. She explained that it had hitherto been their custom to bury these amputated parts in an unblessed corner of the hospital grounds, or sometimes, on the advice of the doctors, to burn them, and added that it was very often morally impossible and sometimes physically impossible to bury them in a cemetery. The Holy Office, 3 August 1897, replied : "Quoad membra amputata acatholicorum, sorores praxim suam tuto servare possunt. Quoad membra amputata fidelium baptizatorum, pro viribus carent ut in loco sacro sepeliantur. Sin vero graves obstant difficultates quominus in loco sacro condi possint, circa praxim hucusque servatam non sunt inquietandae. Quoad membrorum combustionem praecipientibus medicis, prudenter dissimilent et obedient. Et ad mentem : Mens est quod, si fieri potest, in proprio horto domui adnexo, deputetur aliquod parvum terrae spatium, ad sepelienda membra catholicorum amputata, postquam fuerit benedictum."<sup>1</sup> Though this document likewise throws no light on the Church's mind regarding the dissection of cadavers, it provides a norm to be observed in the disposal of dissected parts which cannot conveniently be assembled with the rest of the body for burial.

Among pre-Code authors, Ferraris says that it is a grave sin to dissect cadavers, other than those of executed criminals, without a faculty from the bishop ; but the context seems to indicate that he is referring to the faculty then and now (canon 1214) required for the exhumation of a body which has been committed to permanent burial.<sup>2</sup> In any case, though we can recall being instructed in the elements of anatomy with the aid of a skeleton said to have belonged to an executed sheep-stealer, modern

<sup>1</sup> C.I.C. *Fontes* (Gasparri), IV, n. 1189. Cf. Kenny, *Principles of Medical Ethics*, p. 106; Kelly, *Medico-Moral Problems*, Part I, p. 52 (collected edition, p. 83).

<sup>2</sup> *Prompta Bibliotheca*, sub v. *Cadaver*, n. 56. Coronata (*De Loci et Temporibus Sacris*, n. 151), by grouping exhumation and dissection together, likewise leaves us in doubt as to his meaning, though he adds : "quae licentia Universitatibus studiorum semel data perdurare praesumi potest."

authors no longer distinguish between the corpses of criminals and those of others, and their general conclusion appears to be that no special leave of ecclesiastical authority is required for the surgical dissection of a cadaver prior to burial.<sup>1</sup>

Provided therefore that the consent of the interested parties (the deceased or the relatives) has been obtained, that the dissection is done respectfully and for a sufficient reason of medical or anatomical science, and that the dissected parts are substantially re-assembled for subsequent burial, the procedure can be said to be lawful. With the same stipulations, therefore, a person can lawfully bequeath his body to a hospital for this purpose. Father H. Davis, S.J., added that "no parts should be kept for demonstration, except with the permission of the relatives of the deceased and with legal sanction and for the notable advancement of knowledge";<sup>2</sup> from which one might conclude that he did not consider a special canonical sanction to be necessary for the retention of particular parts. We think this tenable in regard to particular organs or minor parts; but if it be desired to preserve unburied more or less the whole body or skeleton of a person whose remains are subject to the ecclesiastical law of burial, a special dispensation from this law must first be sought from the Holy See.

#### OBEDIENCE TO THE DOCTOR'S ORDERS

Assuming that what the doctor orders is morally lawful, is the patient morally bound to obey? (L.)

#### REPLY

Since the patient is not the doctor's subject, but simply his client, the doctor's orders cannot of themselves create a moral obligation of obedience binding upon the conscience of the patient. They can, however, be, and often are, the occasion of an obligation in conscience.

<sup>1</sup> Cf. Beste, *Introductio in Codicem*, p. 584; Davis, *Moral and Pastoral Theology*, II (1935 edition), p. 169; Kenny, op. cit., p. 107.

<sup>2</sup> Loc. cit.

In the first place, as a client of the doctor, the patient must observe the normal rules of their mutual relationship. If therefore he promises to do something prescribed or recommended by the doctor, he is bound in fidelity (possibly in justice) to keep his promise, unless or until he is released from it by the doctor, or by a notable change of circumstances which, had it been foreseen, would have prevented the promise from being made. There is, moreover, an understanding implicit in the contractual relationship of doctor and patient that the latter undertakes to do what the former prescribes, unless the contrary is made clear. The doctor bases his treatment on this understanding and, if the patient is unwilling to abide by it in any notable respect, the doctor has a right to be told, so that he may know whether it is worthwhile continuing their relationship.

In the second place, the doctor's orders may merely express what the patient is already bound by the natural moral law to do. Here, however, we must distinguish. In normal circumstances, no one is morally bound to take *extraordinary* care of his life or health, using means which are exceptionally costly, painful or inconvenient. This needs to be borne in mind, because doctors are normally entitled to assume, until they are told otherwise, that patients want to be tended with all available means of therapy, and are inclined therefore to prescribe, in addition to the ordinary rules of prudence, treatments and regimes which fall into the category of extraordinary means. In this latter event, the patient is under no moral obligation to comply with the doctor's orders; though if he decides not to comply, he should inform the doctor accordingly. On the other hand, everyone is bound to take what is commonly regarded, in his social *milieu*, as ordinary care of his life and health. As a rule, most of the doctor's prescriptions will belong to this category, and the patient should therefore normally presume, unless the contrary is evident, that what the doctor orders is what ordinary prudence requires. If this be so, he is, of course, bound to obey, not by reason of the doctor's order, but in virtue of his own duty to himself. Nevertheless, even this duty admits of exceptions, as, for example, when charity to others justifies him in taking a not immoderate risk.

## LIES AND TERMINOLOGICAL INEXACTITUDES

In terminating a person's employment, is it a lie to say that you are sorry to have to part with him, when in fact you are glad to do so? (C.)

## REPLY

There is no little dispute nowadays both about the definition of a lie and about its intrinsic morality. The occasion of the dispute is the generally admitted principle that one is not always bound to reveal one's true mind; in fact, if by doing so one would violate a secret, cause defamation, or otherwise do harm, one is regularly bound not only to conceal the truth, but to conceal it effectively, and that may only be possible, in some cases, by a flat denial of what one knows to be the truth. The traditional doctrine attempts to provide for these cases by the system of mental restriction; but some modern moralists have begun to criticize this method as a quibble, and to suggest that we should either revise the definition of a lie so as not to include these cases, or modify the moral principle so as to admit that not all lies are evil.

A lie is traditionally defined as *locutio contra mentem*, i.e. a word, sign, or act naturally apt to convey to others a meaning which is at variance with what the communicator himself thinks to be the truth. The traditional moral principle is that a lie, as thus defined, is intrinsically evil (though not gravely, apart from grave effects), because it is repugnant to the natural purpose for which God gave man the faculty of speech, namely, the communication of one's mind, and because, if it were allowed, it would undermine the reliability of human intercourse.<sup>1</sup> According to those who hold this traditional doctrine, the same is true of a *purely* mental restriction, i.e. a mental modification of the meaning of the words which cannot be gathered either from their natural sense or from the particular circumstances in which they are used; such a restriction is no different from a lie and equally unjustifiable. But the principle is not considered to apply to a restriction which is *not purely* mental, i.e. when the

<sup>1</sup> Cf. St Thomas, *Summa Theologica*, IIa, IIae, qu. CX, art. iii.

meaning internally attached to the words, though far from obvious, can in some way be deduced, either from their natural ambiguity, or from their attendant circumstances. Hence, a restriction of this kind may lawfully be used, when there is no other way of defending a legitimate secret, and indeed ought to be used, if the secret is obligatory. It is not, properly speaking, *contra mentem*, because an impertinent enquirer ought to realize that "no" may simply mean "mind your own business".

As a rule, only a right or duty to hide the truth will justify a flat denial, but conventional ambiguities may need no other warrant than convention. A shopper should be aware that "prime" beef means "eatable". A caller should understand that "not at home" may, in his case, mean "not receiving". A host should understand that "thanks for a lovely evening" may be mere politeness. A patient ought not to take the dentist too literally when he says: "this isn't going to hurt you." So also, in the case proposed, an employee receiving the sack should make some allowance for conventional courtesy, when his employer says that he is sorry they have to part.

Modern critics of the traditional doctrine can be divided into two groups, according as they seek to modify the definition of a lie, or the moral principle respecting it. One recent manual, for example, defines a lie as "*locutio contra mentem communicabilem*", or "*negatio veritatis communicabilis*".<sup>1</sup> The old definition, it claims, is based on the unproved assumption that the mere fact of discord between speech and mind is wrong. But, it argues, the intrinsic purpose of speech is not just to reflect one's mind, but to convey one's communicable mind, and therefore the evil of lying is only realized when there is a discrepancy between one's words and one's communicable mind. Secrets which one must or may protect can be deemed non-communicable in this respect, because the same natural law which orders respect for truth requires or at least permits the defence of just secrets. Vermeersch seems to incline to this view, for he writes: "*Ut habeatur mendacium, requiritur formalis locutio, seu ut rationabiliter censearis velle communicare mentem tuam.*"<sup>2</sup>

<sup>1</sup> Varceno-Loiano, *Theologia Moralis*, II, n. 419 ff; quoted from *Theological Studies*, March 1948, p. 102 ff.

<sup>2</sup> *Theologia Moralis*, II (1928), n. 703.

Others prefer to distinguish between a lie (*mendacium*) and a falsehood (*falsiloquium*), and to hold that the latter can, in certain circumstances, be justified. Father Ledrus, S.J., who has written at great length on this subject, argues that the essential evil of a lie consists in violating the faith and trust which the speaker has evoked in his hearer by professing to declare what is hidden in his mind. A lie therefore can never be justified. When however the conditions are not such as to establish this mutual relation of faith and trust, a false statement does not involve its violation; it cannot therefore be called a lie, because it lacks the essential element, nor is it necessarily wrong.<sup>1</sup>

According to this theory, the answer to the question put by our correspondent depends on the extent of the relation of faith and trust which is held to exist between the employer and employee. Special circumstances might postulate complete candour, in which case the employer's expression of regret would amount to a lie and be sinful. Normally however, in such cases, convention permits and charity may require that the employer should observe a certain reticence in regard to his real feelings. Out of respect for truth, his feigned regret should be limited to the minimum necessary, but granted that there is no violation of mutual faith, it is not a lie, or sinful. It will be observed that, in spite of all the ink spilt on the subject in recent years, there is very little difference in the practical conclusion.

L. L. McR.

#### THE NEW RUBRICS

(1) If the feast of the Dedication of a church or cathedral falls on a Sunday after Pentecost, will the Preface now be the common one instead of that of the Trinity?

(2) If the feast of the Exaltation of the Holy Cross (or any other feast of our Lord which is not of the first or second class)

<sup>1</sup> Cf. *Periodica de Re Morali*, etc., February 1943, p. 5 ff., May 1943, p. 123 ff., May 1944, p. 5 ff., December 1945, p. 157 ff., December 1946, p. 271 ff. In this final article, Father Ledrus seeks to guard against abuse of his theory by insisting that a *falsiloquium* is at least a material evil and must therefore be used with reluctance, and only when the truth cannot be told without a formal sin (e.g. breach of confidence) which even a broadly mental restriction would not avoid.

falls on a minor Sunday, what is done about Vespers on the preceding day? The feast replaces the Sunday, and the latter (having first Vespers) can be commemorated on the preceding day. But the feast itself has no first Vespers, not being of the first or second class. (E. P.)

#### REPLY

(1) Before the recent changes in the rubrics there was a rule that in a Mass of a feast of the Lord—and the Mass of the Dedication of a church is such a feast—a Preface may not be used which is not of some mystery of the Lord.<sup>1</sup> Accordingly, in the Dedication Mass the Preface will be of the season, if the seasonal Preface is of a mystery of the Lord (e.g. the Preface of the Ascension), otherwise the Common Preface.<sup>2</sup> It will never be that of the Blessed Trinity.

(2) In such a case, under the new rubrics as the feast "takes the place of the Sunday" (decree of 23 March 1955, II, 7) it acquires first Vespers, even though the feast is not of the first or second class, and the Sunday will be commemorated (cf. *Additiones* of the Breviary and *S.R.C.* 4343<sup>1</sup> and *Ephemerides Liturgicae*, 1955, p. 131).

#### COLOUR OF CONOPAEUM

When should the conopaeum (tabernacle veil) be changed? If the colour of the day be red, but the Vespers are of the following day, the colour of which is white, when should the veil be changed? (A. H. N. V.)

#### REPLY

Normally, the conopaeum is changed in the afternoon or evening when the sacristan is making ready for the Masses of the

<sup>1</sup> Cf. *Additiones* of the Missal and a rubric in the Dedication Mass.

<sup>2</sup> Cf. *S.R.C.*, 23 March 1955 (V, 8).

following day. If Vespers take place the conopaeum should be changed before the Office to conform either with the colour of the Vespers, if this remains unchanged for the entire Vespers, or at least with the colour from the capitulum onwards, if this is a different colour. There is no specific rubric about this, but it follows from general principles. The question is less likely to arise in future when only feasts of the first and second class and Sundays will have first Vespers at all (Decree *Cum nostra*, 1955, IV, 11).

#### BENEDICTION AND EXPOSITION

Where can one find the rubrics for ordinary Benediction and Exposition of the Blessed Sacrament, especially when the exposing of the Blessed Sacrament is carried out by a deacon? (A. H. N. V.)

#### REPLY

Generally speaking, in practice the rules that concern Exposition and Benediction are to be found in the standard manuals of ceremonial. They have to be deduced from certain rubrics given in the Clementine Instruction for the Forty Hours' Prayers, from Gardellini's commentary on this Instruction,<sup>1</sup> from replies of the Congregation of Sacred Rites, and the teaching of approved rubricians. For England and Wales the prescribed rubrics of Exposition and Benediction are set forth in the official *Ritus Servandus*, of which a new edition is at present in the press.

#### NEW RUBRICS AND CHRISTMAS OCTAVE

Is the direction of the new decree *Cum nostra* about this octave (II, 13) to be interpreted in the sense that the octave is

<sup>1</sup> The Instruction and this commentary are to be found in Vol. IV of the Decrees of S.R.C. An English translation of the Instruction with a commentary was edited by the Rev. J. O'Connell (*The Rubrics of the Forty Hours' Prayer*, Burns & Oates, second edition, 1949).

to be celebrated as at present, e.g. with Vesper commemorations, commemoration in the second Mass of Christmas Day, recitation of the Creed? (J.)

#### REPLY

Yes. The Christmas octave remains completely unaffected by the new rubrics, except in one point, i.e. that all the days of the octave have been raised to double rite (II, 13). In practice, this affects only one day, December 30 (hitherto a semidouble). Hence, e.g. the Creed will be recited at the Mass each day,<sup>1</sup> despite the new rubric of V, 7.

#### REQUIEM MASS FOR AN ANNIVERSARY

Is it permissible to have a solemn Mass of Requiem on the anniversary of the former bishop of the diocese if this occurs during the octave of Corpus Christi? (T. H.)

#### REPLY

No. One Requiem Mass is privileged on an anniversary, but even a privileged Requiem Mass is not permitted within a privileged octave, and the octave of Corpus Christi is a privileged octave. The difficulty will not arise in future, since according to the new rubrics (coming into force on 1 January 1956) Corpus Christi will no longer have an octave. When a privileged Requiem Mass is impeded by a privileged octave, it may be celebrated if sung on the *nearest* day, before or after the correct date, not liturgically impeded for a privileged Requiem Mass. If not celebrated on the nearest free day it loses its privileged position (*Additiones of the Missal*, III, 6).

J. B. O'C.

<sup>1</sup> And this is indicated in the *Ordo for the Universal Church*, for 1956.

## BOOK REVIEWS

*Surprising Mystics.* By Herbert Thurston, S.J. Edited by J. H. Crehan, S.J. Pp. ix + 238. (Burns & Oates. 18s.)

THIS book completes the trilogy of which the *Physical Phenomena of Mysticism* and *Ghosts and Poltergeists* are the other members and it is a worthy successor to them. It is composed almost exclusively of matter which had already appeared in the *Month*, and while it would be going too far to say that its re-publication will save much of Father Thurston's work from oblivion it will serve to make it known to the general reader whose interest is not active enough to make him search out, perhaps in a poor light, dust-laden volumes on high shelves containing the back numbers of the periodical sought.

The fundamental issue which Thurston faces in this book is this. Can all of what are called the physical phenomena of mysticism be accounted for by classifying them as divine, diabolical or fraudulent? This view was predominant among Catholics at the time when the author began his painstaking and conscientious study of this question. He reached the conclusion that these three categories did not exhaust the possibilities of the situation and that many of these phenomena have their explanation in terms of abnormal psychology. In any discussion of this topic the question of the stigmata naturally occupies a prominent place. The instances of it which are on record are surprisingly numerous and cases in which the marks have been fraudulently produced seem not unknown; but the question which Father Thurston and indeed others have asked is how we can distinguish (if indeed such a distinction must be drawn) between stigmata resulting from auto-suggestion following on devout meditation on our Lord's Passion and stigmata which were directly produced by divine action.

Those whom Father Thurston includes under the heading of surprising mystics are a collection of personalities ranging over several centuries. There is a study of the recently discovered English mystic Margery Kempe of Lynn, who lived in the days of the Lancastrian kings, and one of Maria Coronel de Agreda the nun, who gained so remarkable an ascendancy over Philip IV of Spain. In this, which must have been almost the last thing Thurston wrote, he sums up some important conclusions, the fruit of prolonged and careful study. He believes that in the writings of Sor Maria de Agreda and in those of others we have examples of what is now called "automatism", a faculty under the influence of which certain persons produce writings often quite beyond the range of their

normal knowledge or ideas. We have examples of such in the American romance of "Patience Worth", a quite creditable literary production but beyond the normal powers of the author to originate, and in the "Cleophas scripts" of Miss Geraldine Cummins. "I can only add here," says Father Thurston, "that in my opinion it would be a mistake to suppose that those who produce such scripts must always necessarily be conscious of giving consent that some apparently external intelligence should write with their hand."

The mystic who receives the most extended treatment is the celebrated German one, Anna Katherina Emmerich (1774-1824), and Father Thurston's study of her draws added interest from the fact that it is said to have influenced a movement in the Rhineland to procure her beatification. She entered the noviciate of the Augustinian convent at Dülmen in 1802 and remained there till it was suppressed in 1811 by Jerome Bonaparte, king of Westphalia (not his brother Joseph as stated on p. 38). She received the stigmata about 1813 but is best remembered for her revelations as contained in her *Life of Christ* and her better known writing, the *Dolorous Passion*. Father Thurston, however, finds in Anna Katherina's utterances a rather morbid note which is "more suggestive of the revelations of Swedenborg, Andrew Jackson Davis, or Joanna Southcott than of the spirit of God, as we find it in St Theresa or St Catherine of Siena".

Anna Katherina said that the Milky Way is formed of watery globules like crystals. It was inhabited by spirits who were holy. The planetary spirits on the other hand are fallen ones but not devils. They go to and fro between the earth and the nine spheres. The seeress draws also largely on the New Testament Apocrypha. It is interesting to note that on the question of the Assumption she follows the Ephesus tradition. Anna Katherina Emmerich owed much of her fame to the interest shown in her by Clemens Brentano the German poet, though his judgements were not always critical. He does however admit that experience had convinced him over and over again that she knew "nothing whatever of Holy Scripture, and that she was continually surprised to learn that the things she narrated were not all of them recorded in the pages of the Gospels". On the other hand the traveller and archaeologist Sir W. M. Ramsay was impressed by her description of the environs of Ephesus, though part of it was inaccurate.

Several cases of stigmata and other mystical phenomena of more recent date are also discussed in this book, among them the Breton peasant Marie Julie Jahenny, who was born in the middle of the last century and was still living in 1931. Summing up her case in a

judgement which he considers to apply equally to many others, rejecting the view that they were saints, stupendously favoured by God, or on the other hand that they were souls held in bondage by the devil, Thurston favours the one that they were "religiously obsessed 'neurotic' girls", so phenomenally suggestible that the ideas latent in their subconscious minds had the power to work out their own fulfilment even in their physical frames. In his study of another surprising mystic, Mother Dominica Clara Moes of Luxemburg, who died as recently as 1895, Father Thurston expresses a similar judgement. He has a reasonable objection to using the word "hysteria" in this connexion because it has become a term of disparagement. He believes however that we must recognize a class of pious people in whom "the creations of their own thought" come to dominate the entire field of consciousness. Such persons seem easily to pass into a state of ecstasy which bears an extremely close resemblance to the trance induced by hypnosis, and, as occasionally happens in the hypnotic trance, they acquire strange powers, notably of clairvoyance and sometimes of telekinesis (i.e. power of moving solid objects without contact).

A character who stands somewhat apart from the others in this book is John Thom, whose messianic pretensions caused some commotion in Kent a century ago. Thom, who lost his life in an affray between his followers and the military, was said to have the stigmata. This seems to be one of those cases in which they were artificially produced. But perhaps the strangest of all the portraits in Father Thurston's gallery is that of the woman who adopted the pseudonym of "Georges Marasco" as pen-name. Her father came from what is now Czechoslovakia and her mother was Belgian. She was born in Brussels on 11 December 1890. Her original name was Bertha Mrazek, the pseudonym being adopted at the suggestion of her friend, Edith Cavell. During the war she worked hard for Belgium but afterwards developed a serious illness from which she believed herself and was believed by others to have been miraculously cured at the shrine of our Lady of Hal. Her supporters believed her to be the recipient of a divine mission and to be a highly privileged soul. She was said to have the stigmata and Father Thurston is convinced that the photographs of them which he was shown were not faked nor the wounds self-inflicted. But the anti-climax came when the alleged *miraculée* "was arrested on a charge of which the nearest English equivalent seems to be that of obtaining money under false pretences". An extraordinary animus developed against her. She was accused of having been in German pay. She was eventually transferred from prison to an asylum. Medical opinion favoured the

view that her case was one of a "doubling of personality", complicated by a more or less unconscious mania for romancing, and Father Thurston criticizes those Catholics who condemned her without weighing the possibility that Georges Marasco had genuine illusions. In the final essay on the "False Visionaries of Lourdes" the author assumes the role of devil's advocate. He puts in a plea for those government officials, such as Baron Massy, Prefect of the Hautes Pyrénées, who vigorously opposed the first exhibitions of popular enthusiasm and prevented access to the grotto. They were not actuated by anti-religious motives, but had serious grounds for regarding these manifestations with suspicion owing to the credulity associated with them. Father Thurston will have done good if he persuades students of mysticism to direct their attention to the science of abnormal psychology.

*A Doctor's Faith holds fast.* By Christopher Woodard. Pp. 168. (Parrish. 12s. 6d.)

THIS book is a sequel to the author's earlier one, *A Doctor Heals by Faith*, which appeared two years ago and enjoyed wide popularity. Dr Woodard is probably right in holding that the mind exercises a greater influence over bodily health than is generally believed, though not only Catholics, but many Protestants as well, will disagree with him in his reluctance to recognize the spiritual possibilities arising out of sickness. He believes that all Christian people should be able to heal in the Name of Jesus Christ (p. 87). The author, a member of the Church of England, says that he finds his own "special gift" greatly increased by praying with one of its ministers, and also by seeking the Healing in a building devoted to worship (p. 88). But he does not believe that rules can be made about this. Those healers who become exhausted in exercising their art are, he thinks, frequently using some physical magnetic force and not a divine inspiration.

Dr Woodard believes that the gift of healing can be exercised on a person at a distance from the healer. Unfortunately he displays a mind not free from prejudice on the subject of the Church's attitude to healing in the Middle Ages. Nor is he always well-informed. Thus he tells us that in 1273 Innocent III condemned surgery and all priests that practised it. But this Pope had then lain in his tomb for fifty-seven years. The reasons for forbidding to clerics the practice of medicine and surgery otherwise than as first aid are easy to understand. What seems to have promoted the belief that the Church was opposed to anatomy, and in consequence to surgery, was a misunderstanding of Boniface VIII's bull *De Sepulturis*, which forbade the

boiling of the bodies of those who had died in foreign lands that their bones might be brought back to their own countries when they so wished.

Dr Woodard is an enthusiastic believer in fasting. "I believe," he says, "that the habit of fasting for a period varying from a day to a fortnight, taking only bread and water, can be one of the most valuable means of restoring the equilibrium of good health" (p. 112). The doctor practises what he preaches. He believes in diabolical possession and gives what may be a genuine case. Sometimes an embarrassing situation is created by offers of help from spiritualist healers. The Anglican Bishop of Exeter contributes a foreword to this book though not in full agreement with it.

HUMPHREY J. T. JOHNSON

*Homosexuality and the Western Christian Tradition.* By D. S. Bailey, Ph.D. Pp. xii + 181. (Longmans, Green & Co. Ltd. 15s.)

THERE IS, one must admit, a certain illogicality in a penal code which enacts severe penalties against sodomy, even between consenting adults, and ignores the almost equally anti-social sin of adultery. It is understandable therefore that, even among those who continue to abhor homosexual practices, there are some who have begun to question the practical wisdom of the present civil law. The Rev. Dr Bailey was one of an informal group of Anglican clergymen and doctors who set themselves to study the question and issued a report, and the present essay is the fruit of some specialized researches which he undertook on behalf of the group. Its limited object is to examine the historical and theological factors which have contributed to the formation of the traditional Western Christian attitude to homosexual practices. His work is scholarly in its survey of the original sources, the bible, Roman and canon law, mediaeval practice, and the doctrine of the Fathers and earlier theologians, but it is not, in our opinion, quite as detached and objective as it purports to be. He does not indeed formulate his conclusions until he has reached the end of his investigation, but one gets the impression that they were at the back of his mind from the start and affected his reaction to the evidence. He rightly holds that, in the punishment of homosexual practices, a distinction should be drawn between genuine inverters who are physically attracted only to their own sex and not infrequently abhor heterosexual relationships, and heterosexual perverts who take to homosexuality as a fresh form of experience. He is probably right in thinking that the earlier Christian tradition did not take account of this distinction and tended to lump all offenders together as equally guilty and deserving of punishment.

But then, being apparently satisfied in his own mind that this tendency was largely due to the assumption of the early Fathers that God had manifested once and for all, in His destruction of Sodom and Gomorrah, His utter reprobation of all homosexual practices, he proceeds, in his first chapter, to attack this assumption as completely unwarranted. Had he merely claimed that Genesis xix does not, of itself, clearly indicate sodomy as the primary object of God's awful vengeance, one might have been prepared to concede the point as debatable; but it needed special pleading to reach the conclusion "that there is not the least reason to believe, as a matter either of historical fact or of revealed truth, that the city of Sodom and its neighbours were destroyed because of their homosexual practices" (p. 27). Evidence to the contrary is brushed aside. Thus, commenting on Ezechiel xvi, 50, which declares that the Sodomites "committed abomination (*tō'ēbhāh*)", he claims that "it has no warrantable homosexual implications", and yet, as he elsewhere shows (p. 29), homosexual coition is described by this same word, *tō'ēbhāh*, in Leviticus xviii, 22 and xx, 13. Surely this fact alone provides some warrant for the homosexual implication, nor can one escape it merely by raising doubts as to the date of composition of this part of the sacred text.

The rest of the book is more objective. The author shows conclusively, by an examination of the original texts in which the traditional Christian attitude to homosexuality was developed and expressed, how little ground there is for the common secularist charge that Christian legislators singled out this particular vice for exceptionally savage suppression. The penalties enacted were severe, but not notably more severe than for many other crimes, and they were only invoked against obdurate sinners. His practical conclusions are, in the main, sober and tenable; but his logic deserts him when his sympathy for the genuine invert leads him to assert that there is an "intrinsic difference between the acts of the pervert and those of the invert" (p. 169), and then, in the very next sentence, to admit that the invert's claim to be acting naturally "is patently subjective". "Intrinsic" means inherent in the nature of the act, *a.v.* essential to it; but it cannot be gainsaid that the essential nature of the act is the same in both cases, for in both alike it involves the same misuse of a function contrary to its specific natural purpose. *Lex fit pro ordinarie contingentibus*. The fact that a given man has an innate but abnormal tendency to homosexuality does not make sodomitic acts *iuxta naturam*, any more than a homicidal mania or a compulsive tendency to masturbation makes murder or solitary vice "natural". The right way to distinguish between inverts and perverts is not to ques-

tion the objective unnaturalness of sodomitc acts committed by the former, but to make allowance for the handicap of their innate abnormality in assessing their subjective guilt.

*The Extraordinary Form of Marriage according to Canon 1098.* By Rev. E. A. Fus. Pp. ix + 205. (Canon Law Studies, No. 348.)

*De Delicto Sollicitationis.* By Rev. Juan Ortega Uhink, S.J. Pp. xii + 301. (Canon Law Studies, No. 289.)

(The Catholic University of America Press, Washington, D.C. \$2 each, paper bound.)

SINCE marriage is a contract with social effects, it needs to be hedged around with certain public formalities, but these must never be such as to impede unduly man's natural right to marry. The Church has therefore provided, in canon 1098, an extraordinary form of contracting marriage, *coram solis testibus*, which can be validly and lawfully used when, in certain circumstances, observance of the ordinary form is impossible. Father Fus has taken this extraordinary form, historically and juridically considered, as the subject of his doctoral dissertation. It is a wide topic which he has further extended, excessively in our opinion, by including within its scope not only the historical evolution and juridical requirements of the ordinary form of marriage (some consideration of which was admittedly necessary by way of context), but also the supplementary topic of the dispensing power granted by canon 1044 to a priest who assists at a marriage contracted according to the extraordinary form. A more restricted scope would have left room for fuller discussion of questions more directly connected with this simpler form of contract. For example, his trenchant rejection of the opinion that the parties must know and intend to use the form, in order to contract validly, would have been more convincing if it had been argued at greater length; and his discussion of the kind of danger of death required for the use of the form might usefully have been amplified by the analysis of a Rotulal sentence, such as that quoted in *Monitor Ecclesiasticus*, 1952, p. 47 ff. However, he has done well what he set himself to do, namely, to provide a comprehensive explanation and commentary of the whole text and context of canon 1098. It is a topic of considerable practical interest nowadays, when, as so often happens, a canonical marriage in the ordinary form is impeded by a previous, canonically invalid, but civilly valid union; and his comprehensive treatment of it will doubtless be regarded by many readers as enhancing the value of the book.

Canon 904 of the Code of Canon Law obliges a penitent to

denounce a priest guilty of the crime of soliciting in Confession, and requires that the penitent be admonished of this obligation by any confessor to whom the fact of the crime is revealed; but, apart from referring us "ad normam constitutionum apostolicarum", it makes no attempt to define the crime. Father Uhink has therefore done a useful service in devoting the bulk of his lengthy dissertation to determining which apostolic constitutions in particular constitute the norm, and what precisely is the nature of the crime envisaged. Since the very nature of the crime requires that the documents of individual cases shall not be open to inspection, the field of original research into the jurisprudence of the subject is necessarily limited. The author has, however, been able to unearth and reproduce in *facsimile* a papal letter which antedates the *Cum sicut nuper* of Pius IV, hitherto regarded as the first papal law on the subject. Nor could he be expected to say anything really new about the nature of a crime whose essential elements have been analysed and discussed by generations of commentators. But, amid the wide diversity of views, there was room for an essay in clarification, and this he has successfully achieved in the second half of his book. Not having studied the subject with anything like his patient application (there is, after all, reason to hope that, in these days of easy social intercourse, the crime is even less common than of old), we hesitate to evaluate his conclusions. Suffice it, therefore, to say that they are well argued, that the dissertation is armed with all the panoply and apparatus of sound scholarship, and that it is written in fluent and easily readable Latin.

*Invalidating Laws.* By Edward Roelker, S.T.D., J.C.D. Pp. ix + 197.  
(St Anthony Guild Press, Paterson, New Jersey. \$3.00.)

THIS specialist essay by a professor of canon law at the Catholic University of America is unlikely to command the attention of others than professional canonists; yet its topic is far from being one of limited interest, for it raises the wider issue of the effect proper to law in general. Time was when there could have been no basis for the distinction implied in the title, because, under Roman law, and for a while the canon law which grew out of it, all laws were deemed to be invalidating: any act contrary to a prohibition was by that very fact devoid of effect. Indeed, the distinction between invalidating and merely prohibitive laws is essentially a canonical development, one of the special features which, along with the provision for dispensation and contrary custom, have made canon law so much more supple and adaptable than civil law.

There was need for a monograph of this kind, because, although the distinction between invalidating and merely prohibitive laws has

now several centuries of common doctrine behind it, the canonists, as Mgr Roelker shows, have not yet clearly thought out the full implications of their own creation. It is now generally agreed that invalidating laws are not necessarily or even primarily penal, but whereas the distinction between invalid acts and rescindible acts is equally generally admitted, many modern authors fail to observe this distinction in their classification of invalidating laws. A law which, of itself, directly or indirectly renders an act null and void is rightly classed as invalidating, even if it suspends its own effect until a declarative sentence has been passed, but not so a law which, while itself leaving the act invalid, merely makes provision for its subsequent rescission. These and other points are discussed in scholarly fashion, by means of a detailed analysis of the source documents and of the doctrine of the classical authors. There is also a very useful chapter which lists and discusses the various words and phrases which enable us to identify invalidating laws. It is a leisurely sort of monograph, in some parts unduly diffuse; less analysis and more synthesis of the variant doctrines would have increased the impact of the author's argument. But though he is sometimes slow in getting to the point at issue, he is always thorough in his handling of it. The footnotes are all relegated to the end of the book—an awkward arrangement which turns reading into a see-saw operation reminiscent of breviary recitation.

*Theologia Moralis, Tomus II, De Virtutibus in Specie, Pars 1<sup>a</sup>, De Virtutibus Theologicis ac de Religione.* By A. Lanza and P. Palazzini. Pp. xx + 425. (Marietti, Turin and Rome, 1955.)

Not so very long ago, it was being commonly suggested that moral theology was in the doldrums and could not hope to escape from them until moral theologians ceased to compress their whole doctrine into mutually imitative manuals of two or three volumes (as they had mainly done since the two hundred editions of Herman Busembaum's best-seller proved it to be a paying formula) and began once again to give to every problem and treatise the amplitude of consideration which it intrinsically deserved. The hint has been taken and there are at present several major works in process of construction which are not unduly worried about their ultimate size. The work under review promises to join their company. It was begun by Archbishop Lanza who died, in 1950, after completing the initial volume on Human Acts and fundamental moral principles. It is being continued by Father Palazzini who succeeded to Lanza's chair of moral theology at the Lateran Athenaeum and herewith presents the first part of the second volume. The degree of elbow-room which the

ample plan of the whole work provides has enabled him to deal more thoroughly than the manuals with such problems as the morality of unbelief and defection from the Catholic faith, the precise nature of the little understood virtue of hope, the formal object of charity, the obligation of pursuing perfection and the morality of imperfections; and in the treatise *De Religione*, he has given us quite a comprehensive article on spiritism. On the other hand, he is surprisingly brief in his treatment of the very practical questions of scandal and co-operation in evil. He expounds the principles adequately, if somewhat telegraphically, but devotes very little space to practical cases; and though he promises to deal with some such cases in his treatise *De Iustitia*, and has already dealt with others in the appendix volume *De Castitate et Luxuria* which he issued in 1953, one would have welcomed a more detailed casuistry here. The principles of co-operation can, after all, be stated adequately in a page or two and there is little dispute about them. It is precisely in their practical application that authors tend to differ, and it is therefore in this matter, above all, that the reader welcomes guidance. The book is very handsomely produced in a clear and easily legible type, on good paper, and without overcrowding.

*De Nova Disciplina Ieiunii Eucharistici et de Missis Vespertinis.* By P. Matthaeus a Coronata, O.F.M.Cap. Pp. xv + 138. (Officium Libri Catholici, Rome, 1955.)

THERE was this much to be said about the pre-1953 discipline of the eucharistic fast: it was as simple to grasp as it was blunt. Casuists might rake together enough scruples about drops of rain-water and straws in the wind to fill a chapter, but the law itself could be stated in a sentence. The new discipline, on the contrary, not only needed a lengthy constitution and six norms to enunciate it and an Instruction to explain it, but has continued to demand a series of commentaries to clarify and apply the official explanation. Nor is it merely that the canonico-moral commentators are having a field-day. The limitations of human language are such that laws can only avoid ambiguity and complexity when they are stream-lined *pro ordinarie contingentibus*. Once they seek to particularize for different categories of persons and sets of circumstances, they inevitably raise doubts and invite casuistry. It has certainly been so with the new law of the eucharistic fast. For the past two years, nearly every issue of the periodicals which cater for the pastoral clergy has contained a fresh series of questions, and these in turn have received a wide variety of answers. The author of the commentary under review, a canonist of high repute, hopes that his contribution to the debate will help

towards a greater measure of uniformity in the practical application of the new law. Completed towards the end of 1954, it is the latest, most comprehensive and detailed commentary that has so far come to our notice. Most of the questions raised in the periodicals are here treated, and the varying opinions are discussed with a well-balanced judgement which is neither too rigid, nor too liberal. The author appears to favour, as does the Holy Office in its private replies, the doctrine that a subjective inconvenience is required for the use of the fasting concessions, except in regard to evening Mass, but he tempers this with the admission that, whenever a statutory inconvenience objectively exists, a subjective inconvenience can be presumed until the contrary is proved. His work should certainly help towards a greater uniformity among commentators, but nothing short of a drastic simplification of the law can suppress the need for extensive commentaries.

*Quaestiones Canonicae de Iure Religiosorum.* By S. Goyeneche, C.M.F.  
In two volumes. Pp. vii + 536, 496. (D'Auria, Naples, 1955.  
Unbound \$10. Cloth \$12.)

RELIGIOUS superiors and all who commonly have occasion to solve canonical problems affecting religious will welcome these two large and handsomely produced volumes. For over thirty years, ever since the *Commentarium pro Religiosis* began to appear, Father Goyeneche has been its resident oracle, responsible for the question-and-answer section. Having at length been persuaded to publish a collected edition of his answers for easier consultation, he has here reproduced them, more or less in their original form. They have, however, been arranged in the order of the Code of Canon Law, superscriptions have been added to them to indicate the canons under which they respectively fall and the problem with which they deal, and notes have been appended to show where a quoted author has modified his previous doctrine and where further light has emanated from the jurisprudence of the Roman Curia. Each volume concludes with an appendix reproducing the text of important documents to which reference has been made, and an index of canons, names and questions; and the second volume provides a useful analytical index of the subjects treated in the whole work. It is, therefore, an easy work to consult.

A total of five hundred and fifty-eight answers might perhaps be expected to exhaust the number of possible questions. It is a vain hope, because there is no definite limit to the number of problems that can and do arise. However, the scope of the work is ample enough to cover most of the more important questions such as cannot

be answered by mere consultation of the relevant canon. The answers are clearly composed, well argued and backed by adequate references. As to their authority, it is sufficient to call attention to the reputation and responsible function of the author; he is a Consultor of the Sacred Congregation of Religious.

*The Local Superior in Non-Exempt Clerical Congregations.* By Robert Eamon McGrath, O.M.I., J.C.L. Pp. viii + 127. (Canon Law Studies, n. 351. The Catholic University of America Press, Washington, D.C.)

BETWEEN the years 1816 and 1865 alone, the Holy See granted decrees of commendation or approval to no less than one hundred and seventy-five congregations of simple vows. Doubtless most such congregations are female, but the number of non-exempt clerical congregations is nevertheless considerable, and the local superiors of their separate houses are certainly numbered by the thousand. Father McGrath's doctoral dissertation should therefore make a wider appeal than works of that type normally do, but, perhaps owing to the nature and scope of the topic he has chosen, it is a practical rather than a profound work. The few real problems incidental to it are cogently but succinctly argued, and the author's main concern appears to have been to cover all the ground in a series of factual statements. There is no unifying theme, in the sense of a problem to investigate or discuss. The link is simply the person of the local superior; everything that concerns him is relevant material.

L. L. McR.

*Thérèse of Lisieux.* By Hans Urs von Balthasar. Pp. xxvii + 268. (Sheed & Ward. 16s.)

*All My Life Love.* By Michael Day, Cong. Orat. Pp. 56. (Paschal Press, Harrow. 4s.)

ANOTHER searching enquiry has been made into the life-story of St Thérèse, this time by an eminent Swiss theologian, Hans Urs von Balthasar, who tests all the Saint's utterances by the principles of theology. She emerges with triumph from the examination. It has been suggested in certain quarters that her spirituality was not set upon a firm foundation; and we cannot deny that cause has been given for the accusation—especially in non-Catholic journals—that Thérèse was more than a little sentimental. Some of her biographers, and not a few artists, have represented her as being swayed more by emotion than by reason, to such a degree as to lessen her reputation for true sanctity, making her appear as positively mawkish. Yet, as

the author of the present work proves, she was of such true strength and courage as to deserve her unsought place beside Cecilia and Joan of Arc. It was her common-sense parents who prepared the way to her greatness. By thoughtful care of their exceptional child they made her ready for Carmel, where she embraced the hardship of penance and prayer with the generosity that fashions saints.

Whilst seeking God in her own "Little Way" Thérèse appears to have made never a moment's mistake: her instinctive reactions to divine grace and inspiration were directed in so healthy a manner that she trod with firm unwavering step the way to high sanctity. As she proceeds on her life's journey, the author of this volume checks her every movement with his theological gauge—to find her faultless. It was love, devoted and unselfish, that led her on, love for God Incarnate in Jesus Christ. Her spiritual reading instructed her about Him, first through *The Imitation* (she knew it by heart as a child) then through various books of piety, but finally by the Sacred Scriptures alone. How many seek for satisfaction in discursive authors on the spiritual life! Not so Thérèse. She listened to any teacher who might help her to become a saint, but eventually she sat at the feet of the Master only, and from Him she received the heavenly wisdom that led her to the heights.

*Vivre d'Amour* (*All My Life Love* is its English title) is one among the many poems written by St Thérèse. It is an epitome of her doctrine of love, her "Little Way". The poem is given in the original French, with an English translation by Mgr Knox which is wholly pleasing in its intense yet quiet sincerity. Father Day analyses the poem verse by verse, elaborating its meaning—not that it is obscure—and emphasizing how its mystical beauty derives completely from the Gospel.

One can imagine the hush that fell upon the community when, one Feast Day at recreation—in accordance with the custom of Carmel—Thérèse first read her simple composition to her assembled sisters. Their sense of wonder at the poem's spiritual insight will be shared by all who come to know the Saint's lovely verses, which are nothing less than sublime in their comprehension of what is meant by the love of the human soul for God.

*The Face of the Heavenly Mother.* By Josef Cardinal Mindszenty. Pp. 145. (Clonmore & Reynolds, Dublin; Burns Oates. 9s. 6d.)

*Sanctity Through the Rosary.* By Edouard Hugon, O.P. Pp. xi + 74. (M. Glazier & Co., Tralee. 5s.)

ALTHOUGH our Lady's own personal part in Cardinal Mindszenty's book is substantial, it leaves ample space for the consideration of

other matters, all of which refer in greater or lesser degree to the Heavenly Mother, but sometimes in a somewhat remote manner causing the reader to pause and seek for the connexion between the book's title and the page under his eye. Careful thought quickly establishes the author's plan as both logical and illuminating.

Among the many subjects here spoken of (it is not difficult to imagine His Eminence actually preaching, so forthright is his method) are the following : the Wonder of Motherhood, our Earthly Mother, the Church, our Homeland, Family Life, Education, Faith, Fidelity, Suffering, Prayer. In each of them there is seen to be a place for the glorious maternal ideal created by God and displayed to perfection by Mary. The book is offered as a "Mirror for Women". Its author states in his preface that during his parochial work for souls he found his best helpers among mothers, to whom he now offers the gracious tribute of his book.

Anything from the pen of Cardinal Mindszenty is of value, since he took his stand so nobly as a champion of the Faith, but this modest volume not only substantiates his high personal reputation and unassailable orthodoxy, it also demonstrates his learning. Whilst discoursing upon our Blessed Lady and matters wherein her greatness is reflected, he deals with history, art and literature in a way impossible to anyone other than an expert. What he writes is vivid with interest. Zeal without scholarship can lead men astray; but here we have a learned prelate, motivated by a genuine apostolic ardour, addressing us upon a subject dear to his heart. Heeding his words is an uplifting spiritual experience.

So familiar to us is the Rosary that we are gratefully surprised to find a new book bringing fresh ideas about it, as does Père Hugon's *Sanctity Through the Rosary*. He was a writer of distinction and recognized theological attainment : and as he pursued his studies in connexion with devotion to our Lady through her Rosary, he found at every step that this simple form of prayer displayed itself as a very treasure-house of doctrinal riches. His French logic and clarity of exposition are excellently rendered into English by Sister M. Alberta, O.P.

The author directs our gaze upon the Rosary in such a way that we cannot fail to see at every point how this devotion brings us in touch with eternity. He relates the Rosary to the divinity of Jesus, as well as to the power of Mary, leaving us in no doubt that this so simple yet so exalted form of prayer can do great things in us, as did God's special grace in the soul of Mary. Père Hugon gives special encouragement to all ardent clients of our Lady when he proves that the Rosary is the most sublime, the surest and the easiest form of contemplation.

*The Formative Years.* By Charles E. Leahy, S.J. Pp. xiii + 152.  
(Clonmore & Reynolds, Dublin; Burns Oates, London. 5s.)

*Talks to Teen-agers.* By F. H. Drinkwater. Pp. vii + 110. (Burns Oates. 7s. 6d.)

PARENTS, priests, teachers, club leaders and others who have in hand the care of adolescents, will find the two above-mentioned books of genuinely practical assistance in their important and difficult work of training young people. New ideas, and the fresh presentation of old ones, with many stories and anecdotes in illustration, make these books unexpectedly interesting as well as extremely useful.

Father Leahy speaks from thirty years' experience with teens—as he calls them—on the American side of the Atlantic, where problems are perhaps more difficult of solution than in England, although fundamentally the problems concerning boys and girls are much the same wherever they are found. As everyone agrees, parents are the right and proper people to train children, but the task is only too frequently handed over to the staff of a boarding-school. That teachers, nurses, governesses—or any other agency but parents—can become the understanding and sympathetic guides that children need is, in the author's words, "a ridiculous assumption". In thus speaking of parents, Father Leahy means good Catholic parents. An ill-assorted father and mother, not themselves exemplary, add to a teen-ager's troubles rather than diminish them, since dissension and quarrelling change a home into a house for discontented boarders. On the other hand parents who live in affectionate agreement, and who are patient with their growing children, can be immeasurably helpful in the difficulties that arise in the lives of all adolescents. Father Leahy gives many instances of both helpful and unhelpful parents, always stressing the necessity of forbearance and sympathetic understanding if children are to receive the training to which they have a natural right. And there is no quick way to success: "building a man is not the work of days but of years".

*Talks to Teen-agers* is not a reading-book for boys and girls, but an aid to the adults in charge of them. Father Drinkwater, who is renowned for his admirable facility in condensing sermons into notes, here employs this gift to excellent advantage for anyone who is called upon to address young people on the various subjects which give them concern. Some of these sets of notes cover three or four pages, requiring only a minimum expansion for half-an-hour's talk. Side by side with Scriptural references are given up-to-date instances and illustrations in generous abundance, the author's outlook being essentially modern; he is wholeheartedly interested in the people of today and their problems. Youth club leaders and sodality

presidents, whether or not they have to give public addresses, will find this book a valuable help in their dealings with boys and girls. Priests will perhaps appreciate it most of all, since it provides what is required for the pulpit when one is to speak upon any of the questions dealt with by the author. Father Drinkwater is to be congratulated upon a first-class publication, sound and practical throughout.

*John the Baptist.* By André Rétif. Pp. x + 122. (Newman Press, Westminster, Maryland. \$2.50.)

BIOGRAPHICAL writing is expected to display facts and dates in full measure, the reader looking not only for a story—or even a romance—but also for a documented historical account of a person whose importance is sufficiently established to warrant the production of a volume bearing his name. Expensive books have recently appeared about wealthy and prolific novelists, each quite undeserving of the trouble taken over him, so ordinary his life and so poor his character. John the Baptist wrote no books and amassed no wealth, but his personality is tremendous. His effect upon the people of his own time and of all time since is so positive that a biographical study appears hardly necessary, his greatness being already universally known. In his *John the Baptist* Father Rétif certainly gives us a readable story, but his facts are few, confined as they necessarily are to a handful of Biblical references. His work, then, whilst scarcely deserving to be entitled a biography, is a graphic life-story, an imaginative but restrained description of the "Angel of Christ".

What Bonnard said of Francis of Assisi is true also of John: "A man cannot be great until he has gone through the ordeal of clashing with other men." The Baptist's preparation for the coming of his Master was no easy task, for it brought him face to face with many a bitter enemy; and his upholding of that Master's doctrine meant, in the end, violent death through the hatred of an evil woman. He never compromised with truth, would modify no Commandment, offered no concessions to the weak-willed. In consequence he had his enemies; but he had his friends too, chief among them the Lamb of God for Whom he lived and died. Father Rétif says almost all there is to say about John the Baptist in naming him "the first and greatest of all Christ's missionaries".

*More Blessed Than Kings.* By Vincent P. McCorry, S.J. Pp. 242. (Newman Press, Westminster, Maryland. \$3.00.)

THERE are towering figures to such a number in the pages of the New Testament that the lesser characters are in some danger of

being passed over as little more than names, whereas these men and women are of eternal importance, each filling a place unique in the history of Christianity. Father McCorry rescues from their half-forgotten condition about a score of people who filled minor roles in the Gospel scenes, bringing them from the back of the stage, so to say, and emphasizing the significance of the parts they played in the great drama of the Redemption.

Whilst describing these people, who were *More Blessed Than Kings* on account of their proximity to Christ our Lord, the author takes frequent occasion to speak of many matters of general interest to Catholic readers. He is illuminating on the subject of Vocation in the chapter on Zebedee, and equally so concerning clerical celibacy when he writes of St Peter's mother-in-law. As one would expect, Martha and Mary give him an easy opportunity of discussing family life, one of his favourite topics at any time. The underlying theme of the book, its prevailing note of instruction, is everyman's personal practice of religion, the Christian's spiritual life. This is presented from numerous aspects in such a way as to make the reader feel that he himself very much belongs to the Gospel story, all of whose characters are shown as members of one multitudinous but intimate family.

A quiet humour runs through this work, as through most of the author's writing, but occasionally the humour is unintentional, as for instance when he invariably refers to "Mrs Zebedee". He is frankly amusing about his "somnolent, drowsy-looking and myopic" brother novice, and—to mention one other of many—the special preacher confidently climbing into the pulpit, oblivious of "the scurrying Sisters and sweating Brothers who have polished the sanctuary floor". Whether in the mood of fancy or fact, the author compels his readers' attention throughout a book that is as entertaining as it is informative.

L. T. H.

*Liturgical Arts*. (August 1954.) (Published quarterly by the Liturgical Arts Society.—U.S.)

"...despite all the difficulties of our times the eternal possibilities of sacred art are still alive, depending no longer on the well-established resources and unity of the collective mind but on the personal effort and insight of some heroically disinterested artists"—quoted in the journal from Maritain's reference to the work of André Girard. The text generally is eloquent of such heroic struggles and of the no less heroic efforts of *Liturgical Arts* in supporting them.

"The Authentic Tradition in Art", by Maurice Lavanoux, is of

special interest with reference to official (Vatican) pronouncements on the subject. The illustrations divide rather sharply into two kinds: the Haiti Murals and others. The latter show evidence of the all but impossible burden of the centuries, which only the occasional giant can bear. In some few cases the load has been well and truly lifted: more have made efforts varying from noble to praiseworthy, while others have merely allowed themselves to be carried. The Haiti Murals are a rare, surviving example of the "unity of the collective mind".

C. F. B.

*Dictionnaire de Droit Canonique*. Fascicule XXXII. *Juridiction—Libertés Gallicanes*. (Librairie Letouzey et Ané, 87 Boulevard Raspail, Paris.)

LARGELY owing to the indefatigable industry of the general editor, R. Naz, who himself contributes most of the shorter articles, the successive fascicles of this *Dictionnaire* continue to appear with a satisfying regularity which gives one reason to hope that the work may be completed in the not too distant future. The longest article in the present number is devoted to *Libertés de l'Église Gallicane* and remains to be completed in the next. The laity who loom so large in the daily life of the Church make their bow in this issue, but, as in the Code, it is little more than *Ave et Vale*. The majority of the other items are biographical. It is perhaps too much to expect that the *Dictionnaire* is gradually building up on the bookshelves of the pastoral clergy, but canonists and librarians will doubtless be interested to learn that another fascicle is ready to be added to their collection.

L. L. McR.

#### EDITORIAL NOTE

##### *The Silver Jubilee of THE CLERGY REVIEW*

With the December number THE CLERGY REVIEW completes twenty-five years of uninterrupted publication. His Lordship the Bishop of Lancaster, who with His Grace Archbishop Myers was joint editor in the early years, recalls beginnings in a special article.

#### PERMISSU SUPERIORUM

## THE CLERGY REVIEW



# History of Christian Philosophy in the Middle Ages

By ETIENNE GILSON

848 pp. 42/- net

The philosophers and the ideas they formulated during that long period known as the Middle Ages, which actually began in the second century after Christ and continued till the flowering of scholastic theology and its decline in the fourteenth century, are here presented, interpreted and evaluated with great insight, scholarship and clarity of exposition. This study of the writers and thinkers whose contributions embody the wisdom, religious and philosophic, of those twelve centuries, begins with the Greek Apologists, including Justin Martyr, and the early Christian speculative philosophers, Origen, Tertullian and Gregory of Nyssa. Saint Augustine's concepts of God, the world and man are then examined critically and historically, as are the ideas and the works of the Greek and Latin Patristic Age. From Scotus Eriena and Saint Anselm to Peter Abelard and the spokesmen for speculative mysticism, the history of thought on the subjects of reason and faith, knowledge and will, is considered. Exploration of the works of such men as Averroes, Avicenna and the Jewish philosophers Gabirol and Maimonides reveals the Oriental sources of scholasticism. The writings of Albertus Magnus and Roger Bacon are analysed and the golden age of scholasticism, with its culmination in Saint Thomas Aquinas, is interpreted in its long historical perspective. Thereafter, the controversies and reactions of the thirteenth and fourteenth centuries, leading to the disintegration of scholastic theology and the beginnings of modern religious philosophy, are surveyed and appraised.

*History of Christian Philosophy in the Middle Ages* is thus a broadly comprehensive exposition of the main philosophical currents and theological tenets and disputations of twelve hundred years of Christian thought. No living man is better qualified for so vast a task of scholarship as Etienne Gilson; this work is a monument to his enormous learning and to his pre-eminence as an authority on the history and thought of the Middle Ages. The notes, a substantial part and feature of this volume, make available for every student of philosophy, theology and religion the harvest of a lifetime of research. Here, for the first time within the covers of one book, everyone interested in the Middle Ages will find immediately and conveniently at hand references to the entire literature of the period and such pertinent clues and data as any seeker after information on these twelve centuries of Christian thought may need.

**SHEED & WARD LTD.  
33 MAIDEN LANE, LONDON, W.C.2**

THE CLERGY REVIEW

*Recent Publications*



## NO MAN IS AN ISLAND

by THOMAS MERTON

A new and major work on the spiritual life. In the opinion of Dom Aelred Graham: "the book is the author's most valuable achievement so far; it should find its place among the enduring works of Christian spirituality".

16s. net

## ONE THING AND ANOTHER

by HILAIRE BELLOC

A Miscellany from his Uncollected Essays  
chosen by Patrick Cahill

Of the forty-odd essays in the collection here presented between Belloc covers for the first time, perhaps a quarter were published with the work of other authors in collections long out of print, but the great majority have never before been presented in book form.

10s. 6d. net

## MALADJUSTED CHILDREN

by CHARLES L. C. BURNS  
M.R.C.S., L.R.C.P., D.P.M., F.B.P.S.S.

*Senior Psychiatrist of the Birmingham Child Guidance Service*

An invaluable simple discussion, suitable for everyone, of an important modern problem.

6s. net

**HOLLIS & CARTER**

## THE CLERGY REVIEW

*The World's Greatest Bookshop*

**FOYLES**  
\* FOR BOOKS \*

Famed Centre For  
**Catholic Books**

All new Books available on day of publication.  
Secondhand and rare Books on every subject.  
Stock of over three million volumes

Foyles have depts. for Records, Music, Stationery,  
Handicraft Tools and Materials, Lending Library,  
Foreign Stamps

119-125 CHARING CROSS ROAD, LONDON, W.C.2

Gerrard 5660 (16 lines) ★ Open 9-6 (including Saturdays)

Nearest Station: Tottenham Court Road

# THE FURROW

VOLUME 6      NUMBER 10      OCTOBER 1955

## THE LORD'S DAY

The October issue contains the papers read  
at the Glenstal Liturgical Congress, 1955

Single copy 2s.

ANNUAL SUBSCRIPTION : Ireland and Britain £1 3s. 6d.

U.S.A. and Canada 4 dollars

Elsewhere £1 5s.

*Write :*

THE SECRETARY, *THE FURROW*

St. Patrick's College, Maynooth, Ireland

THE CLERGY REVIEW

**JOHN HARDMAN STUDIOS**  
ECCLESIASTICAL ARTISTS

43 Newhall Hill,  
Birmingham, I  
Tel.: Central 5434

Rookery, Shenley Hill  
Radlett, Hertfordshire  
Tel.: Radlett, Herts 6412

*Read*

**THE TABLET**  
for comment on world affairs  
from a Catholic standpoint  
NINEPENCE WEEKLY

from any newsagent or £2 2s. per annum post free from The Publisher  
128 SLOANE STREET, LONDON, S.W.1

**SMALL ADVERTISEMENTS**

The charge is fourpence per word, per insertion. Minimum charge 5/-, prepaid. Box numbers sixpence extra per insertion

**C**HURCH ORGANS tuned, restored, rebuilt. New organs built to any specification. Electric blowers. A staff of 30 of the finest craftsmen in the industry is at your service. N. P. MANDER, LTD., St. Peter's Organ Works, St. Peter's Avenue, London, E.2, Bis 0026.

**H**OME FOR PRIESTS : Convalescent, resident and holiday. Comfortable and pleasantly situated house within two minutes of the sea. Bournemouth and Southampton buses pass the door. FRANCISCAN CONVENT, Maryland, Milford-on-Sea, Hants.

**O**RGAN. Two Manuals and Pedals (Reed), Electric Blower. Suit small church. R. F. STEVENS, LTD., Organ Works, Leighton Place, London, N.W.5.

**S**UBSCRIPTIONS TO THE CLERGY REVIEW Per Annum, post free : British Commonwealth, 30s. sterling ; United States of America, \$5. Subscriptions may be placed with any established bookseller or newsagent in any part of the world. Publishing Office : 28 Ashley Place, London, S.W.1.

**S**ZERELMEY LIMITED—the name known for nearly 100 years for the restoration and preservation of Churches. Stone, Brick, Timber, etc., are dealt with efficiently and economically. SZERELMEY WORKS, Rotherhithe New Road, London, S.E.16.

S

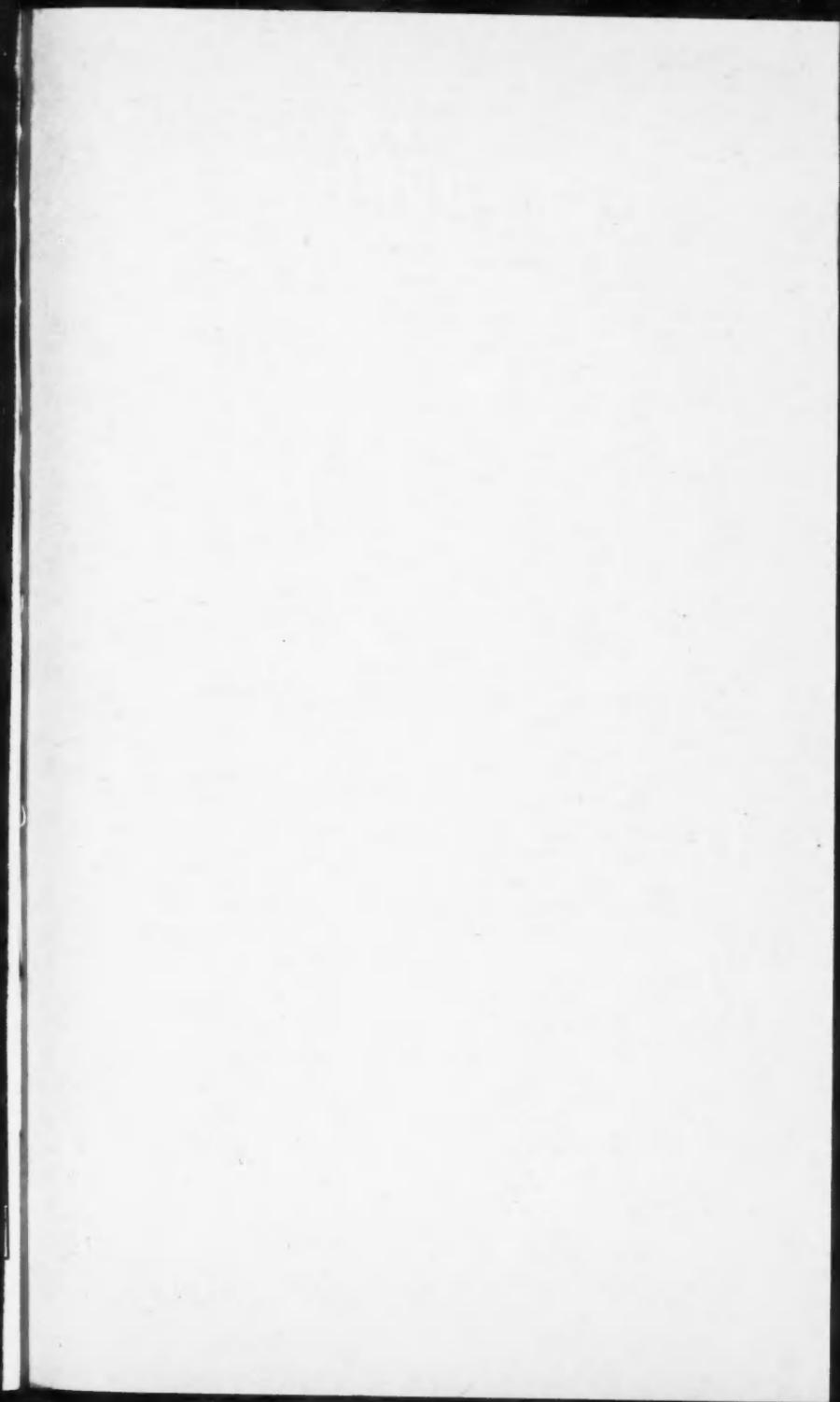
any  
the  
arks,

able  
ne-  
NT,

rch.

ree:  
Sub-  
t in  
V.I.  
the  
etc.,  
ith the





# The HOUSE of VANHEEMS

LIMITED  
DIRECTORS : S & M VANHEEMS

*Exclusively Clerical  
Outfitters & Furnishers  
since 1793*

Are glad to announce  
their former premises  
have been rebuilt and  
their address is again

**47 and 48 BERNERS ST.  
LONDON W.1**

*Telephone: LANgham 1500  
Telegrams: VANHEEMS. WESDO. LONDON*

*Three minutes from Oxford Circus Tube Station*

